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Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

DECEMBER 20 to JANUARY 19

Healing: There is born in me this day new life in Spirit, and all my ills disappear. I am a new creature in Christ Jesus.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: "Behold, I make all things new." Old things are passed away. I see plenty everywhere. "He that hath a bountiful eye shall be blessed."

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 69)

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UNITY

Devoted to Christian Healing

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Creating Harmony

BY JOHN GEORGE HARTWIG

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace."

ONE OF THE most impressive and sublime passages in the Scriptures is Luke's account of the Nativity. It is a graphic narrative of the night that the Saviour was born, who was Christ the Lord. With bold, swift strokes the inspired pen of the Evangelist gives us, in four brief verses, a picture that is at once great in its magnitude and resplendent with glory. Covering the whole of the visible sky, it is a picture full of vivid colors and dynamic action, yet a picture of concord, peace, and harmony.

The midnight sky is illumined with a strange radiance and celestial voices are singing, accompanied now by harps, now by silver-toned trumpets. The great majestic symphony, starting as softly as the murmur of a summer breeze, swells with power until it

becomes like the surgings of the mighty sea. The fulfillment of the promise is being heralded from above: the glory of God is revealed. These are "good tidings of great joy" for all people; for the simple, lowly peasant and the learned priest as well. He who this night was born would be "a light to lighten the Gentiles, and the glory of thy people Israel."

The verses in the Gospel of Luke that relate the coming of the Messiah are as brief as they are impressive: "And the angel said unto them [the shepherds], Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." This is the prologue to the greatest drama in human history; without this introduction the story of the life of our Master would seem to be incomplete. The coming of Christ Jesus, whose teachings were to have such a far-reaching effect on humanity throughout the ages, is described by the Evangelist as an event that was peaceful, harmonious, and sublime.

God's messengers came near to earth announcing the coming of the Prince of Peace. The heavenly hosts were "praising God." To give praise means to express gratitude, to give thanks, to rejoice, to be jubilant, to be in harmony with the present event. The angels were saying, "Glory to God in the highest," words in themselves harmonious, having an internal harmony of their own. To give glory to God means to praise the Creator of all things—in their eternal unchanging harmony. It is by glorifying God that we

become conscious of His attributes, and thus we come to learn that He is all in all, eternally in perfect accord and agreement with Himself as to all creation. By glorifying God we come to the understanding that all things and conditions partake of His perfection; we learn to know that all things in God's world are harmonious.

The heavenly hosts were saying, "On earth peace." In this they were stating a Truth principle; the earth, being God's earth, could be no otherwise than an earth of peace and harmony. In the words "Good will toward men" the angel announced another Truth principle: only from heaven the good—love, peace, and harmony—comes to mankind. God's messengers were saying that heaven's peace and harmony were to descend on earth and reign in the hearts of all men; every valley was now to be exalted, every mountain and hill brought low.

We commemorate the coming of the Messiah by observing Christmas, and by this observance we again establish, though it may be only in small measure, a day of peace on earth. We lay aside our usual occupations, step out of our workaday mind and raiment; the tumult of the marts of trade ceases. Good will toward men is reborn, grudges are forgotten, gifts are exchanged, strangers greet each other with "Merry Christmas!" and even he who is bent on an errand of mischief or harm postpones it to another day; for this is the anniversary of the birth of the Prince of Peace, this day harmony is enthroned and reigns in the hearts of men.

The observance of Christmas takes on many and varied forms, but joy and peace and merriment are everywhere. Shiny toys gladden the hearts of the chil-

dren of both the rich and the poor; out of generous purses food and other necessities are provided for the less fortunate; we see smiling faces with sparkling eyes passing by. The voices of carolers singing in unison, "praising God," again fill the night with a song glad and harmonious.

The children ask, "Why is it not Christmas every day?" Though it comes from the children, this is a very legitimate and logical question. Transposed into the language of grownups it is: "Can we not be expressing love for our fellow men, and for peace and harmony every day?" The answer is of course in the affirmative. This Christmas-holiday frame of mind *is* possible. The sustaining of a Christmas consciousness is most desirable, it is conducive to the greatest good. For when love, peace, and harmony are established in our heart, we are reflecting these attributes of the infinitely good God and by that means allowing His good to come to us.

Throughout the ages, time and again, definite steps have been taken for the establishment of harmony among men. Fifteen centuries before the advent of Christ Jesus God gave to His people through Moses a comprehensive code for peace on earth. Since that time the Ten Commandments have had many interpretations, and commentaries expanding and giving them multitudinous shades of meaning have been published in many tomes. The Decalogue however is easily understood; it can be briefly summarized thus: Idolatry, avarice, selfishness, greed, and every form of sin is to be avoided because these negative qualities create discord in the individual and in his relations with his fellow men. On this principle is founded the law of every civilized land. Jesus called attention to and

affirmed the Ten Commandments. Moreover He lifted them from the level of a collection of rules for a special people into a standard and practical expression of the highest ideals of mankind: harmony among mankind.

In this swiftly moving and ever-changing world we often encounter what definitely seems to be discord, conditions so topsy-turvy that we begin to wonder if they will ever become right? There seems to be so much discord that we doubt if the things and persons involved can ever be harmonized. Now here is a challenge to the Truth student, a challenge to create harmony. If we examine the matter impartially we shall find that what we actually see is after all the picture that we ourselves have painted. The other person or persons involved can become harmonized; indeed they are already harmonious. Man is free from all evil, he is perfect in God; and it is our knowledge and understanding of this glorious fact and our not seeing another's lack of accord that brings harmony to ourselves. We might have to wait indefinitely if we made our own harmony contingent upon a change taking place in other people, in circumstances. To the followers of the meek Nazarene every day is one of harmony and "peace on earth," every day is one in which we bless our fellow men, a day of "good will toward men." In God's world there is not anger, hatred, or discord. These negative things, if we permit them to take charge of matters, can only serve to disturb our mental equilibrium and place us in a position where God's peace and harmony cannot come to us.

Let us consider this matter further. Let us take a look at our fellow man from a purely practical, human

point of view. In a city of ten thousand inhabitants there are exactly that many worlds, no two of which are alike. Every one of these worlds is the sum total of the given individual's past thoughts and mental experiences. Furthermore every one of them has its own objective, a plan in life. Every world has its own peculiar, individual desires, aspirations, needs, and requirements. Now a most certain way of creating discord is for us in our contacts with these individuals and their worlds to hinder, obstruct, or criticize them. Examining any individual separately, we shall find that he knows, or believes he knows, what he is about; thus he continues on his way in perfect harmony. It is only when we come upon the scene to impress our point of view that there can be any friction.

The establishment of a serene, harmonious consciousness within ourselves does not come about as some heroic or epic event. On the contrary, harmony comes from maintaining an agreeable attitude toward what seem to be quite the ordinary commonplace things. Every day we contact people, the streetcar conductor, the shop girl, business associates, neighbors—it is with these that we need to be in accord. The law of human harmony is written in Paul's epistle to the Galatians, "For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbor as thyself."

It requires less effort to be in harmony with our neighbors than to live in discord with them. We know that people like to be "approved of," they like to be complimented upon themselves and their things. Contrariwise, we also know that they resent having their "fur" rubbed the wrong way. Our dearest friend will bristle with resentment under an uncomplimentary

tirade though we prefix it by saying that it is spoken only in jest.

We do not wail at a wedding nor do we dance at a funeral. One who should attempt to dance at a funeral service would not only gain the disfavor of his neighbors but would also, no doubt, be adjudged insane at the next term of court; and he who should weep at a wedding feast would certainly be weeping alone. These illustrations are not as farfetched as they would seem to be; for people will thoughtlessly do things equally inharmonious though on less formal occasions. On a small scale our fellow men are always having either a wedding or a funeral. Their ears are expecting to hear either the glad strains of the wedding march or the sad, dismal dirge of the funeral procession. They swing pendulumlike from joy to sorrow, from sorrow to joy; but in either mood they resent our part in their affairs if our entry is ill attuned. Now we cannot be stopping every hour to point out to our friends who are not grounded in Truth how erroneous it is for them to be thus swinging back and forth emotionally; but by understanding and by seeing them as harmonious we can be helpful to them. Paul gives us the formula "Rejoice with them that do rejoice, and weep with them that weep."

Adverting further to things commonplace, we know that the guest as a compliment to his hostess often eats things that he does not like; and if the particular dish happens to be the masterpiece of her culinary art he is also generous with praise. The bachelor, never having given children much thought, beholds the red face of his friend's newly born and is much disturbed at the sight of something that he does not understand and that is positively unattractive to him; yet he readily

agrees that the baby is clever, beautiful, and intelligent. When we travel abroad, we accept as good and follow practices that would not be considered "good form" at home.

Theoretically we are in favor of harmony, but that is not sufficient. If it is to manifest itself in our life, more is required of us than merely being in favor of it. We must make harmony an actuality, we must create harmony. This we can do when with our spiritual eyes we learn to see that all persons and things are harmonious, working together in harmony and toward a harmonious end. If at this present moment we do not visualize the harmonious conclusion of a given matter, we can nevertheless be certain that the conclusion will be harmonious. In this we rely on faith, which enables us to see the "things not seen," and on this Truth principle: Everything in God's realm is harmonious.

The remedy for seeming discord lies in getting rid of the false concept of discord. It is a false concept. We can cure any inharmonious condition, whatever it may be, by a very simple process: By realizing that this seeming discord is not from God; that He did not create anything discordant or any inharmonious condition.

At the first attempt we may not be able to see all things as being harmonious. But we should be willing to put into this art of being harmonious at least as much effort as we put forth in the acquisition of some other personal accomplishment. We may have to try many times, over and over again. The operatic star has made many attempts before he attains that fine co-ordination of mind and body that gives his audience such golden moments; it is not uncommon for an aria

to be sung a hundred times before it comes from behind the footlights in a burst of glory. If we establish a sincere and habitual desire to attain this peace that passes understanding, we may be sure that we shall make consistent progress.

The attainment of a serene and harmonious mental condition is a matter of mental growth and spiritual development. We should be willing to do as much in the direction of spiritual development as we do about our physical well-being. We must do our spiritual exercises and watch our spiritual diet. Having established and enthroned harmony within our consciousness, we must continue to be watchful; let no discordant note creep in. In the degree that we establish love and peace and harmony in our heart, in that same degree we attain the kingdom of heaven.

Practical Christianity teaches us not to wait for the kingdom of God to come at some future time, for the kingdom is come. It is here and now, within ourselves. The proof of this we have in Jesus Christ's own saying: "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, Lo there! For, behold, the kingdom of God is within you." To establish Christ's harmony in our heart we must do it in Christ's way. Christianity is a rugged thing; it allows no compromises. There is a certain rigor in the requirements for those who would truly follow in Jesus' footsteps. In this regard one cannot adopt an easy, comfortable, passive attitude. One cannot stand with one foot in the kingdom and the other in a negative realm.

Even the casual reader of the New Testament will

observe in Jesus' teachings a certain strain that can be stated thus: First, the Master was most indulgent and forgiving of the foibles and human frailties of the populace at large; and secondly, He was most exacting in the case of those who wanted to be His followers. From His disciples He would accept no half measures, no compromise. "And another of his disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow me; and let the dead bury their dead."

Jesus' teachings are a definite departure from the old, comfortable theology. He demanded a complete surrender of the disciples' desires, pride and prejudices, and in this demand He was unequivocal. Jesus pointed out that all men love their friends. Of His disciples He demanded more: They must also love their enemies. He said: "For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more *than others?* do not even the publicans so?"

In this Christmas season commemorating the coming of the Prince of Peace we again express gratitude for His priceless teachings, which give us the means whereby we daily renew and revitalize our spiritual life. With the angels let us sing: "Glory to the newborn King." "Glory to God in the highest, and on earth peace, good will toward men."

In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts of Christ Jesus.—PAUL

A Divine Pattern for Mothers

A TRUE EXPERIENCE

BY ELEANOR CLOUD

ONE BY ONE the shades were lowered in the little houses along Maple Street as dinners were placed on the tables and families sat down together. All except the Langs', for Molly Lang was tired, desperately tired, and she sat on the stool in the kitchen. She was waiting for the children to bring the dishes from the table so she could wash them.

Johnny and Sister were arguing about some trivial matter as they worked, but Molly was too tired to speak to them about it. Suddenly there was a great clatter. Sister had dropped the plates in her vexation at a remark her brother made.

The noise wakened Baby Joe who had just gone to sleep after a fretful day. His gums were inflamed from the new teeth that were pushing through, and he had fussed nervously for an hour or so before getting to sleep.

Molly commenced to cry as she heard the dishes break and the baby waken. What was the matter with their home? Why did the children quarrel? She tried so hard to teach them to be loving and gentle. Why did the baby have to suffer when he was cutting his teeth? Why did John lie on the davenport and read and leave all the evening work to her? After all she had worked as many hours as he had, perhaps more. Why did she have to have another baby at this time when there wasn't enough money to go around and she couldn't manage the children she already had?

Johnny and Sister came into the kitchen and saw their mother crying. They too commenced to cry. They were sorry for their quarreling, for the broken dishes, and they promised never to do it again. Molly dried her eyes and commenced washing the dishes as they picked up the broken pieces off the floor. They were good children. The trouble was with her management of them.

If only there were a book, a sort of recipe book that would answer your questions, tell you how to do things right. If only there were a pattern for mothers to follow! Of course there were magazine articles, books on child psychology, and other things. Molly had read and studied those for years. But she needed something deeper, something better now than technical knowledge. She needed strength for her soul, patience for her mind, peace for her troubled heart if she were to make a success of this great undertaking, this job of being a mother. Where was she to find it?

As the dishes became clean and shining in the hot suds her heart lifted a little. Baby Joe had gone back to sleep after whimpering a little, Johnny and Sister were drying the dishes quietly and efficiently, and the little house was quiet again. But Molly knew this was only a temporary quiet, a sort of lull between storms. There was always something to be met when you were a mother, it seemed.

"When you were a mother." Molly thought of another mother then. She had never thought of Mary, the mother of Jesus as having responsibilities, troubles, and problems to meet, yet this evening as she polished the pots and pans Molly felt very close to that mother. Mary had not been spared the problems of home-making, of motherhood, Molly realized. She remem-

bered many things she had forgotten. Perhaps she had never thought of them before.

Mary must have been the perfect mother to Jesus, else she would not have been chosen above all other women to be intrusted with the care of the precious child. Although she was a simple woman, the future wife of a humble carpenter, God knew that she was able to provide the perfect environment in which Jesus might grow into the Christ.

Suddenly Molly knew that God must have chosen her from among all the women in the world to become the mother of the children He had intrusted to her care. He must have had absolute confidence in her ability to teach and train, love and guide the precious souls He had given to her—was giving to her—even as He had trusted Mary to care for and teach the little Jesus. She felt a new courage, a new strength flowing into her tired heart. She saw that God was the Father and Mother of all children, of her children, and that she only had the care of them for a little while.

How different this seemed from the old thought of being humanly responsible for the bringing forth of a child into a troubled and unhappy world! How different it was to know that God believed her capable, efficient, able to fulfill her great task of being a mother.

The dishes were finished now, and Johnny and Sister were at the table studying their lessons. Molly noticed that the shades had not been lowered and she adjusted them carefully. She went into the living room and sat down beneath the lamp. She no longer felt resentful toward her husband who was lying on the davenport dozing beneath his paper. She knew that he had worked hard all day to provide for her and

the children. He stirred and said, "Are you about ready to sit down, dear?"

In other days she would have answered, "Yes, at last—I never seem to have any time to read or rest," but this evening she said, "Yes, I'm so glad the kitchen is all nice and clean."

Instead of picking up the mending that never seemed to be finished she opened her Bible and started to read the story of Mary, the divine mother. At last she had found a pattern, a guide to help her.

"And Mary said, Behold, the handmaid of the Lord; be it unto me according to thy word."

There was no complaint upon Mary's lips when she was told of the coming of the baby Jesus, no wish that it might have been postponed until a later, more convenient time, no thought that she would be unable to provide for Him, no wish that she might spend her time in other ways, doing other things. Molly thought of the baby whose coming had seemed so calamitous. She felt differently about it now. There would be a way to take care of her, she knew. She unconsciously said "her," and she felt a deep happiness as she thought how Sister had prayed for a baby sister. She would help to take care of the baby and Joe would be walking by that time. He needed a companion too; the other children were so much older than he. It would be a beautiful thing to have the baby!

"And Mary said,
My soul doth magnify the Lord."

That was what she must do: magnify the Lord; look for God, good, and magnify and praise it instead of looking for faults and mistakes in the children, in herself, in John, in their home, and in their affairs. It would be hard at first—Molly saw now that she

had been pretty much of a faultfinder for quite a while—but she would try. Presently it would become a habit just as faultfinding had become a habit.

"And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn."

Tears came into Molly's eyes as she thought of Mary, young, perhaps afraid, suffering the pains of childbirth there in the stable, with only Joseph and the sleeping cattle to keep her company. She gave thanks that she would have the best of care in a white hospital room, with nurses and doctors to answer her every call. She was indeed blessed.

"And the child grew, and waxed strong."

Mary must have worked long hours attending to the wants of Jesus as He grew from babyhood into childhood. Then there were other children for Mary to care for. There were meals to be cooked, washing and ironing for a growing family, the weaving of cloth, the making of garments, all of the tasks of a mother. No doubt Mary worked from early morning until late at night caring for her loved ones. Somehow this had been the lot of women all through the ages, Molly saw, yet it was a blessed privilege too to see your children growing, waxing strong, becoming men and women to be proud of. Molly called to the children in the dining room and reminded them that it was time for them to go to bed. They came into the room, and Sister put her arms around her mother.

"I'm sorry about the plates, Mother," she whispered. Molly kissed her and told her they would save together for new ones. Johnny insisted he would use his allowance too, for it was partly his fault, and he kissed his mother good night. She reminded them to

tell their father good night, and he roused up to speak to them. Molly realized now that they sometimes neglected to be loving toward him. As they went upstairs he said: "They're awfully good children, aren't they? We have a lot to be thankful for, haven't we?" Molly agreed and went on with her reading.

"Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing."

Mary had been disturbed at Jesus' remaining in the Temple, perhaps as much disturbed as Molly was when the children were disobedient or quarrelsome. Yet Jesus, like all children, had to grow up, to go His own way, which wasn't the way of His mother or of His people. Molly realized now that Mary must have grieved and been hurt at the things Jesus did, for He broke away from tradition, from custom, and made enemies of the priests, the scribes, and the teachers of His time. Jesus was "not without honor, save in his own country."

Yes, Mary, the mother of Jesus, the most perfect man who ever lived, had problems to meet, sorrows to bear, even as all mothers seem to have.

Molly knew that she would be more patient with the children now, more loving and understanding. She would try to let them go about their "Father's business," the business of becoming men and women, and try not to fret and worry if this business did not seem to fit in with her plans for them. She would not be so resentful as regards her own problems.

"My mother and my brethren are these that hear the word of God, and do it."

Perhaps for a moment Mary's heart ached when Jesus spoke these words, yet she must have felt proud too at the thought of the multitudes that gathered

to hear Him. She must have felt the great universal love that was pouring out upon the crowd, and instead of feeling hurt that others were included in the precious circle of His love she was glad. Like all mothers who know that their children love them, Mary knew in her heart that Jesus loved her. She did not mind how many others He also loved. She knew His heart was big enough to include all those who were sick or blind or who suffered in mind or body, and His love for others could not diminish His love for her who had tended and cared for Him as a child.

Molly knew that she must be big enough to want her children to be true to God before they were true to her or to any personal ambitions or desires that she might have for them. She knew that she must be sure of their love for her and rejoice when they were beloved by others or loved others. This would not be difficult if she could keep the thought in her mind that they were God's children: brother and sister to all people in the world.

"When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold, thy son! Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own home."

Mary had followed Him up that steep hill to Golgotha as He carried the heavy cross. She had walked the way with Him even to the end. She had stood there beside the cross praying for Him although she could not save Him. How rich she must have felt that His last thought was for her care! Molly saw now that mothers must be faithful even to death, the death of personal plans and ambitions and dreams for their loved ones. She knew now that her part as a mother

was to "stand by" through joy or sorrow, to love and pray without wavering or doubt for those who had been given into her care.

It was quiet now in the little house. Molly closed the Book and spoke to her husband: "It's time for bed, John. We must get our rest so we will be ready for a good day tomorrow."

John got up from the davenport, lifted the cat from in front of the fire, and put him out the front door. He bolted it and turned out the lights. They went up the stairs together.

"I felt utterly weary and discouraged when I came home tonight," John said as he put his arm around his wife. "But something happened as I lay there on the davenport. I feel rested, and encouraged, and happy."

Molly smiled a little to herself. She didn't say anything, only patted John's arm. She was going to be a better wife and mother from now on.

HEALING THOUGHT

I am filled and thrilled with Christ life, and I realize that Jesus is saying to me right now, "Thou art made whole."

PROSPERITY THOUGHT

I affirm prosperity every day, and plenty fills my coffers.

(Use from November 20 to December 19)

Productive Prayer

BY GEORGIANA TREE WEST

THROUGH THE publicity that prayer has been receiving lately much of the superstitious, ignorant attitude toward it is being dissipated. People are beginning to realize that prayer is simply feeling the presence of God and accepting His presence as the fulfillment of need. There is a growing understanding that all form and ritual is useless save as it impresses the mind with awareness of God. Anything that will help a man's mind to have faith in God's presence is of value, for mind is the only means of communing or coming into conscious union with God, and prayer is the method employed.

There are many ways of praying. Any way that produces results is good. Jesus Christ's statement "By their fruits ye shall know them" may well be applied to methods of prayer. Only results prove the efficacy of the method. This we know, that anything that helps us to feel God's presence brings results. This feeling may come with a wave of emotion when we are so beaten down that we are ready to surrender to God's will; or it may come with a state of exaltation induced by some impressive religious service, or the feeling may be aroused even by the beauty of nature. Many changes of heart that have brought about outer adjustments in both body and circumstances have been the fruits of prayer in a state of exaltation. This method however, is very uncertain. We cannot always rely on a wave of emotion or a sweep of exaltation when we seek God in prayer. What we need is a good un-

derstanding of a sure method by which we can get consistent results.

Jesus Christ gave the world such a method, a way of prayer consistently productive of good results. His instruction may be summed up in two ideas, seeking and asking. Each is half of a perfect whole; each is incomplete without the other.

Truth students oftentimes make the mistake of thinking that seeking and asking are two entirely different modes of prayer and that one has an advantage over the other. Those who accept the instruction "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you," without relating it to Jesus Christ's further instructions concerning prayer, maintain that we should never ask for things. They feel that asking for the fulfillment of any outer need is very materialistic and that no truly spiritual-minded person would stoop to it. Yet Jesus Christ definitely instructed us to ask for any good thing we desire, believing we receive: "And all these things, whatsoever ye shall ask in prayer, believing, ye shall receive."

Surely He asked for certain particular things from the Giver of all good when He performed His many miracles of healing and supply. When He fed the multitudes He definitely had in mind loaves and fishes, for He asked what manner of food they had on hand and He took all that they had, and when "looking up to heaven, he blessed, and brake . . . the loaves," He was giving thanks for that particular food and accepting from the Giver of all good gifts enough loaves and fishes to feed the entire multitude. He did not ask for manna from heaven; He did not ask that they be miraculously spared the pangs of

hunger. He quite definitely asked that the few loaves and fishes on hand be multiplied to satisfy the hunger of every man, woman, and child present. He got exactly what He asked for; not only enough for the purpose but an oversupply which, knowing that there is no waste in the kingdom, He ordered gathered up in order that it might be wisely used at some future time.

Again it is reasonable to believe that when He restored sight to the blind man He accepted perfect eyesight from the divine source of life that He knew was ever indwelling in the man. We know that He must have been thinking of eyes, because we are told of His mixing clay and spittle and placing it on the man's eyes and telling him to go and wash in the Pool of Siloam. When He told the paralytic to rise and take up his bed and walk, He must have accepted from the one Presence a strong and healthy body that could lift and carry the mat upon which the man had been lying. Before the tomb of Lazarus He "lifted up his eyes, and said, Father, I thank thee." For what? Not for eternal life for Lazarus, for He knew he already had that. In giving thanks He must have asked, believing that He was receiving, a specific thing: the reanimation of the body of Lazarus. In this instance He spoke aloud, thanking the Father that He had heard Him. What had the Father heard? Undoubtedly His soul's silent acceptance of a healthy, normally functioning, physical body for Lazarus. He explains His reason for speaking aloud His thanks for the fulfillment of His desire when He says, "I knew that thou hearest me always: but because of the multitude that standeth around I said it, that they may believe that thou didst send me." He wanted them

to know that the restoration of Lazarus to earthly living was not accomplished through His personal power but by virtue of His faith in the divine presence with which He lived in constant communion.

These instances—and many more could be cited—show that it is spiritual enough to ask God for the fulfillment of our earthly needs.

On the other hand, there are many who pay little or no attention to the instruction "Seek ye first his kingdom," and concentrate wholly on demonstrating their supply by the method of asking. They know that to ask, believing that they receive, they must accept and that to accept any good thing means using the power of visualization and affirmation in claiming it as their own. They are so concerned with demonstrating things that their sole interest in Jesus Christ's teaching seems to be that of learning what they believe will help them to get what they need to satisfy their material wants. Because of the operation of the mental law of suggestion as well as that of cause and effect they meet with a modicum of success, but as a general rule they become tense and worn out with the effort and eventually find that they are no longer successful at demonstrating.

Now those who follow exclusively the idea of seeking only the kingdom of God in prayer inevitably develop a loving, unselfish mind. They would not take anything for their new outlook on life because of the great depth of inner satisfaction they feel as they turn their thoughts to the divine presence; but too often such people are completely bewildered because they continue in poverty or in ill-health. They fail to realize that even though they love God their body, if diseased, will continue to present this false appear-

ance as long as their thoughts are inactive as regards definitely accepting a strong and healthy body from the Giver of life. They also fail to realize that really to love God with all their heart is to love His presence as the fullness of all good in their circumstances, and to do that they must definitely accept of Him the good He has for them and stop letting their thoughts accept the unfortunate appearances. The person who says, "I have faith in God and know that He will fulfill my every need," and at the same time feels that it is an insult to God to thank Him for good food and the money to pay the rent is shutting God out of the activities of his daily life without knowing it.

The understanding mind sees how inevitable it is that these two ideas, seeking and asking, must be the two halves of the whole of the prayer that Jesus Christ taught. Sometimes He dwelt upon one aspect and sometimes on the other. The important thing to remember is that whenever He gave specific instructions concerning the way of the complete and perfect prayer He used both the idea of seeking and the idea of asking. With Jesus the idea of seeking always came first, just as He said it should, when He was dwelling upon the idea of seeking in the statement "Seek ye first his kingdom." This is entirely logical, for unless the individual first quiets his mind and withdraws from all thought of worldly things and dwells in meditation upon the presence of God within him and all around him, he has absolutely nothing from which he can ask, or accept, the good he desires.

The process of seeking is that of filling the mind with the realization of God's presence as the all-powerful, everywhere present, loving wisdom that is able to do all things. The process of asking, believ-

ing that we receive, is that of identifying the particular good desired at the moment and accepting it thankfully.

Having taught in many different ways the necessity of seeking first the kingdom and then asking in faith, believing, Jesus Christ gathered His entire instruction concerning prayer into the following brief summary: "When thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee."

To enter into the "inner chamber" and shut the door is to withdraw into the sanctuary of one's own soul and close all avenues of thought and feeling to worldly ideas. We may do this in the midst of a crowd. More often we go apart to some chosen, quiet place where, not exposed to interruption, we may become oblivious to outer things. Jesus Christ went up into the mountains, or into the wilderness, or into a garden, or into an "upper room." Entering into the "chamber" is establishing a certain state of mind, it makes no difference where the body is. When we have succeeded in withdrawing from the world both mentally and emotionally, we naturally are concentrating thought and feeling upon those things which are not of the world but of the kingdom of God. So once more, in the instruction to enter into the chamber and shut the door, we are told to seek the kingdom of God. Note that this instruction again comes first. We are then told to ask in prayer. The promise follows that the Father who sees (understands) in secret will reward us. There is a striking similarity between the wording of this instruction and the statement found in the Old Testament "Thou shalt also decree a thing, and

it shall be established unto thee." In both cases we are to accept the good desired and have faith that God, working through the laws of His invisible realm of mind, will produce the desired results in manifestation.

Jesus made it plain throughout His teachings that prayer is heart action and not lip action. He revealed that prayer is a secret transaction between man and his Maker and that mere words, no matter how beautifully put together, can never constitute prayer. In spite of His revelation the disciples still begged Him to teach them to pray. He had offered them the brimming cup of spiritual understanding concerning prayer, but they needed a handle with which to lay hold of it, and seeing this, He gave them a certain formula for prayer, which we know as the Lord's Prayer. It had far better be called the Lord's formula for prayer. A formula is a model. Chemically speaking, Webster describes formula as "a symbolic expression of the composition or constitution of a substance." For instance, the formula for water is H_2O, meaning that water is composed of two parts of hydrogen to one of oxygen. Using this formula, a chemist can combine the elements of hydrogen and oxygen and produce water; but the formula is not the water. It is only a symbol of the water, a guide by which one who understands can produce water.

The words of the Lord's Prayer do not in themselves constitute a prayer; they constitute a formula that an understanding heart may use to fashion a productive prayer.

In the Lord's Prayer Jesus Christ incorporated all His previous instructions concerning prayer: seeking first the kingdom and then asking the good desired, believing that you receive. The first four statements

have to do with seeking, the next four with asking, and the last statement is one of acknowledgment and praise. The first statement directs our mind toward the seeking of God by reminding us of our relationship to Him and to all our fellow men through Him. In this same opening statement our thoughts are also directed toward the realization that the divine source we have just acknowledged ever indwells in us: "Our Father which art in heaven."

We know that "hallowed" means holy and that holy comes from a root word meaning whole: only that which is whole can be perfect or holy. We also know that the name of anything is our consciousness of the nature of this particular thing; so in the words "Hallowed be thy name" He is urging us to seek to perfect our consciousness of God's nature within us.

In the next statement, "Thy kingdom come," He instructs us to carry our consciousness of God's perfection within us into our outer living.

The fourth statement, "Thy will be done, in earth as *it is* in heaven," guides us into the endeavor to surrender our personal will to God's good will; for only in such surrender can the good that is ours in the invisible kingdom indwelling in us be made manifest on earth in our daily affairs.

So far the Lord's formula has been a guide enabling us to seek first the kingdom of God as we enter into prayer. It has concentrated our thought upon His might and majesty within us and all around us. In the statements that follow Jesus Christ directs us to ask (or accept) the fulfillment of our needs of both mind and body from the presence to whom we have addressed our thought and feeling. Each statement is what may be called a blanket statement, all-inclusive.

"Give us this day our daily bread." Right here the individual accepts from the God presence the fulfillment of his own particular outer need. This is in accordance with Jesus Christ's previous teaching: "If God doth so clothe the grass of the field, which to-day is, and tomorrow is cast into the oven, shall *he* not much more *clothe* you, O ye of little faith?" Paul understood Jesus Christ's way of prayer when he said: "Rejoice in the Lord always: again I will say, Rejoice. . . . The Lord is at hand. In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

The next statement, "Forgive us our debts, as we forgive our debtors," has to do with establishing ourselves in peace and happiness with our fellow men by the use of God's law of love. The individual makes his own particular application of this statement by accepting God's love in his own heart and in the hearts of all who have anything to do with his affairs with the end in view that peace, justice, and right relationships with all may be established in his life.

There is much controversy concerning the correct translation of the next statement, "Lead us not into temptation." One of the earliest translations into English of this particular passage was "Let us not in temptation." The word "let" used in this way means, according to Webster's New International Dictionary, "to leave; relinquish; abandon." This was the common usage of the word in the sixteenth century and is still permissible. It is this translation that is accepted in the Unity rendering of the Lord's Prayer, which says, "Leave us not in temptation." The understanding heart, knowing that God never tempts man, realizes that in using this statement man is asking (accepting) the

strength and power to move in paths of righteousness, paths of right use of thought, word, and action, so that he may overcome the temptations of his own lower nature and those in the world around him.

The final asking of the Lord's formula is the acceptance of deliverance from evil. No matter what the evil appearance besetting the path of the individual may be, he now accepts the protective power of the Almighty and knows that although a thousand may fall at his side and ten thousand at his right hand, he need fear no evil, for he is following Jesus Christ and dwelling in the "secret place of the Most High," and he can safely say with the Psalmist, "My God, in whom I trust."

The Lord's formula, as given by Jesus Christ, closes with the final prayer of asking deliverance from evil. Most eminent authorities state that the closing line of praiseful worship commonly used is not a part of the original text, but a sort of doxology that is very ancient and was in common use in Biblical times. It was added to the prayer by the Protestant churches and incorporated in the King James Version of our Bible. It is fitting that this ancient doxology should be used as the climax, in a burst of praiseful acknowledgment of the divine source from whom the good desired has been accepted: "Thine is the kingdom, and the power, and the glory, for ever. Amen."

Seeking, asking, praising, these are all incorporated in the Lord's formula for prayer. It is Jesus Christ's way of prayer. He who chooses this way and follows it zealously finds the secret of productive prayer.

Fear ye not, stand still, and see the salvation of Jehovah, which he will work for you to-day.—EXODUS

Our Modern Christ

BY CHARLES H. GILBERT

ON MY DESK stands Mohlte's "Christ Head." Something in the eyes looking straight forward at me and beyond me causes me to see a modern Christ. Although the Jewish hair and beard and the Oriental garb are faintly suggestive of long ago, nevertheless it is the Christ Spirit of today that looks at me.

John's Gospel is like that too. There is a truth about the story of Jesus Christ that transcends all local color. In this Gospel John gives his own story of what he discovered in the way of wisdom, health, strength, life, substance, work, peace. All this and more he found in Christ, and a long time after Jesus of Nazareth had passed into the invisible.

Let me make this proposition about John's Gospel: John's Gospel describes the Christ self. Everything that you can legitimately want is resident in the Christ self within you, and it awaits release.

Like Genesis John begins with God: "In the beginning was the Word, and the Word was with God, and the Word was God." In chapter 4 he says (according to the Greek word order), "Spirit is the God." Whatever we know of Spirit we know of God. Our innermost self is Spirit, therefore it is possible for us to know God. God expresses Himself through our inner self.

Let John tell what Spirit does to make itself known. We know what a word is; it may be called a collection of ideas coming together for unified expression. The very first idea or collection of ideas was in the mind of Spirit, God. These ideas moved into form as the Word

of God. This active Word of God made everything.

We know how that goes. Ideas in our own mind expressing themselves make everything now. John saw that Jesus was a great collection of ideas expressed from the mind of God and "made flesh." As the years passed by John knew more than ever that he had experienced a close-up of the God idea of a man. He tells the story of that flesh; but it is far more than flesh he writes about.

The Jewish people were expecting a Christ, a special agent of God, to right their affairs. Then, as now, some looked for all righting processes to come through political and others through military leaders. Some looked for true release through a spiritual leader. John saw in Jesus the very hope of all people. He came to see as we do that such hope is carried within every human breast as the inner Christ.

John records eight stories of miracles. By means of these stories he would have us see how freely and gloriously one works when moved by the dynamic inner Christ. It is the Christ who enables Jesus to handle and use elemental resources to suit His purposes. Wine takes the place of water, healings put men on their feet, bread is unlimitedly distributed, sight is given to a man who never had it before, life is restored to a friend, the waves of the sea are trodden upon, fish are multiplied in the net. No explanation is given; but Jesus tells His friends, "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the Father."

Jesus challenges us to unlock energy by faith in the Christ.

If Jesus did the works of the Christ that was in Him, He is our pattern; or as He said of Himself, "I am the

way." He also said: "I am the door of the sheep" and "I am the good shepherd." "I came that they may have life, and may have *it* abundantly." For John and for you and me the inner Christ is guide or shepherd; our way toward the abundant life.

No life is wealthy that is not fed from the springs of God-breathed thoughts.

John reports an interview of Jesus with a woman at the curb of Jacob's well. Jesus said, "Every one that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life." Later Jesus broadcast this invitation: "If any man thirst, let him come unto me and drink. He that believeth on me . . . from within him shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive."

The modern Christ satisfies the thirst of the soul. When people turn to sensuality and drugs they are really wanting Christ. The cure for the drink habit is to get the habit of "drinking" Christ. People lose their taste for flippant reading because they find satisfaction in deeply spiritual literature. Christ satisfies the restless mind and heart. The water of life is this inner Spirit.

The modern Christ satisfies the hunger of the soul. Jesus said: "Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you"; and again, "I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst." It is not the human, physical Jesus that is the bread of life, but the Christ self of Him; and that Christ self is the inner real self of you and me.

Our getting a living all depends on our fund of inner resources. This same fund of self-contained ideas is the very evidence of the fullness of God in us. The multiplication of loaves in the hands of Jesus was but the working out of multifold ideas in the Christ mind. If you want to make a better living, begin cultivating your mind to the point of enrichment and multiplication of the idea life where Christ dwells.

John is quite carried away with the idea of Christ within as life itself. "In him was life; and the life was the light of men." An energizing consciousness of life can be developed by affirming on the Christ level of mind, "I am life." The whole being responds to the dynamic of life. Life itself is power, perfect and whole. A seemingly sick body needs more life consciousness in it.

What would happen to us if we let the life thought rule us? The nobleman from Capernaum had his son nearly dead. He forepictured his death as immanent. How often at the modern bedside we hear the whispered comment "It is only a matter of minutes." What else can the poor patient do but die in such surroundings!

Jesus reversed the thought process. He declared, "Thy son liveth." Let us not give up our sick folks or accept the sentence of death for them. Let us not give the undertaker a thought until breath has ceased. While they live they live. Let us surround their beds with a thought atmosphere of life for them. And let us know that they live forever.

The outcome of Jesus' life was the Resurrection and more life: life along the Emmaus road, life along the Galilean shores, life at the gate of Damascus, life today with us always. John was sure of a Christ who passed

through walls and closed doors. This experience can be as real for us as for him.

There is in the vine-and-branch relationship between the inner Christ and the outer man all promise of undreamed-of power. "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." The modern Christ within still awaits the "abiding" of the modern man for release of energy. Connect with the vine of life everlasting.

Prayer is not a formality but a coupling.

John said of the Christ, "The life was the light of men." We slide from one Christ idea to another: Christ also says, "I am . . . the truth." Truth is what really is. Whatever we find to be ultimate reality, we can know it is God. We get fooled by appearances and seemings and take them for real. Sin is not reality, nor is sickness and death. Fixing our mind's eye on reality and strongly affirming it in the face of every seeming opposite brings Christ into the picture with His ancient power to heal. As Christ makes life more regnant and desirable among us He also conquers death.

"Whosoever liveth and believeth on me shall never die."

"Though he die, yet shall he live."

Where shall peace be found? Nowhere but in the depths of the soul, "in the secret place of the Most High." World peace will be established there; wars will be stopped. It is there that we black out every hatred toward everybody. Christ in us does it for us. Since Christ walked the waves once, we know He can walk ours now.

Christ said, "Follow me." Christ is in our soul and calls.

I will follow this inner call.

The Personalization of Health

BY RICHARD LYNCH

IT HAS ALWAYS been the tendency of man to believe in a higher power. Historically this tendency can be traced back through ancient languages and literature as far as thought reaches. No tribe or nation has been found destitute of such a belief. Because every person has always been aware, even though dimly, of "abysmal deeps of personality" and because he has seen, even though "in a mirror, darkly," undeveloped capabilities of energy and power, he should feel conclusive proof of one stupendous truth: that behind the finite personality there lies an infinite or perfect personality, a great reservoir of power waiting to be released through human channels.

Carlyle once called great men "living light-fountains: natural luminaries, shining by the gift of truth and shedding their radiance upon all souls." How marvelously this describes one who lived on this human plane nineteen hundred years ago and who was to become the most outstanding figure of all time. We have but a brief record of His life; notes of words that fell from His lips on a few occasions; fragments of His teaching and achievements as related by four different men. But the character of Jesus makes Him the most universal and significant figure in the history of the world.

How the personality of Jesus dominated every incident! As a child conversing with learned men in the Temple, as a friend sorrowing over the spiritual blindness of the people of Jerusalem, as a teacher inspiring

His followers, as a healer of lack, want, and disease, as a leader causing hearts to burn within by the fire of His eloquence and holding multitudes spellbound by the very magnetism of His presence, lighting the way for millions, through dark centuries of ignorant skepticism, overshadowing literature and art and drawing all men unto Him by a personality that He "lifted up" through experience with life's realities.

There is no greater or more important work for you in the universe than the discovery of your real self, the self that is your character or the result of your conviction about yourself as a personality; because this positive conviction about the real self constitutes true healing. When you come into a consciousness of who and what you really are, your health, your place in life, your supply, and your success inevitably unfold. As there is no permanent achievement apart from it, you can see how important it is to solve this great mystery of your own personality.

In Eastern philosophy there is a tendency to efface or destroy the thought of self. In India the belief is current that the more man erases himself the closer he approaches the Infinite. This attempt at self-effacement is often the cause of vague indecision. Weakness, vacillation, and negativity may follow in its wake. Perhaps because the old theology relegated self to the background we may find here the secret of why the past has left few strong, forceful, moving figures and leaders in the ranks of theologians.

In his "Confessions" Augustine speaks of meeting with "himself," and he is amazed that men should go abroad to gaze upon wonders while passing themselves, the crowning wonders, by. "Retire into thyself," he wrote, "for truth dwells in the inner man." Therefore

man's sole business should be to discover that hidden wonder, himself, and set the "I" free.

The Latin word *persona* was used to designate the mask worn by an actor in ancient Greek and Roman drama. A covering for the face, to be assumed by each character in the play, its use implied the "outward" appearance or representation of an inner reality. Actors do not wear masks today, yet the *persona* is still retained in our stagecraft through make-up and impersonation of character. Shakespeare's characters are personifications of various human emotions, therefore they wore masks on the stage: Othello, for instance, the mask of jealousy, Macbeth that of ambition, Hamlet that of indecision, Romeo that of love. With masterly insight into the evolution of man he ran the gamut of human character through a succession of masks of men during the voyage from sense to soul. Possibly the immortal bard was not conscious of his great bequest to humanity, but he surely left us a record of our own spiritual history.

We treasure our Shakespeare and the Bible as the two crowning achievements of literary production. In both the process of evolution is markedly similar. In the beginning of his conscious existence man is subject to all external forces and internal passions. His progress is measured by his growth in dominion over these forces and passions. The "Midsummer Night's Dream" of Shakespeare's youth made man the dupe of imaginary supernatural spirits. The "Tempest" of his more mature years gave man, in the guise of *Prospero,* dominion over creatures of earth and air, wearing the masks of Caliban and Ariel. In our Bible Adam and Eve are dupes of evil as symbolized by the serpent; Jesus vanquished that evil, thus symbolizing the dominion of man.

But the stage is not the only place where "masks"

are worn. The majority of people off the stage also meet the world *in persona* or masked. Charm is often a mask to be assumed or laid aside at will. Calm suavity may cover a multitude of irritating fears. The real person behind the mask is the archetypal being within that unfolds only as man learns correctly to understand his self. "There is a spirit in man." It is manifested in "diversities of gifts," but it is "the same Spirit," the I AM or infinite urge set free in the individual self. In each soul there is a spark of celestial fire, capable of being fanned into a living flame of manifestation. No creation of the infinite intelligence can be purposeless; therefore each human life is important. Otherwise it would not be. Hidden in the depths of each being is an individual intelligence or divine personality that is essential to the welfare of the world, a triumphant personality that gives each individual his worth or distinction.

What part are you playing in the drama of life? Do you wear a self-hypnotic mask of sickness and failure or do you write your own role from a true conception of the real self within you? Are you expressing that strong, radiant, assertive self which Kant calls the "I knowing"? Do not confuse this with the self-assertiveness of the personal will, which is also a mask—an aping, and imitation—and quite the opposite of that positive state resulting from a knowledge of principle, which is a radiation of an understanding of the divine self.

Astronomers once believed with Ptolemy that the earth was the center around which the sun and the planets revolved. The Copernican system was not promulgated until the sixteenth century. People today are functioning on two levels of consciousness, closely resembling these two astronomical theories. The egotist makes his petty little self the center of his being, assum-

ing that the human self is everything; while the egoist recognizes the ego as that permanent, greater self, that real treasure which is truly his and which cannot be destroyed or stolen from him, that glowing center of his universe from which emanates what we understand to be personality. The earth man is self-centered, grasping, dominant, still under the "Ptolemaic" spiritual system. The spiritual man has the "sun system" of the universal life and takes his normal position in that life, and this is the "Copernican" system of spiritual adjustment. He has righted himself as regards God and man, reversing the roles of the individual and the universal as completely as Copernicus reversed those of the earth and the sun in astronomical theory.

We all know a solar eclipse to be one of the most superb phenomena that nature offers the human eye. Is it not a potent illustration of the darkness of ignorance, prejudice, and error hiding the real personality? With our discovery of our real personality we emerge from the shadow of all these, just as the sun seems to emerge and shine again when the shadow of the moon has passed. "Believe on the Son": "Son" or sun, it matters little which way it is written: Son (offspring) of God or sun (center) of self: radiation of Divine Mind! Believe in it! Use it! It is the vital power, the tremendous force, the very center of being.

Because personality is an ultimate reality it is very nearly indefinable. The dictionary calls it "that which constitutes distinction of person; distinctive personal character; individuality." It has been termed "a priceless thing," "the biggest fact in the universe," yet to the average person it suggests only manner or appearance, or tone of voice, or taste in dress. The modern psychologist defines it in terms of physique, temperament,

intelligence, instinctive disposition, and the like. Not one and not all of them combined have correctly described the elusive something, the self that made Abraham Lincoln one of the greatest, if not the greatest and most powerful personality that ever projected itself across the history of our country.

Homely of face, ungainly of figure, uncouth in dress, what had manner or appearance to do with that mighty American? Why was Plato an outstanding force of his day? What magic did Napoleon use so as to be counted of greater worth than fifty thousand soldiers? What drew multitudes to Phillips Brooks? The casual reader of Walt Whitman is apt to call him an egotist when he reads such lines as "I celebrate myself." When the Nazarene stood in the synagogue reading from the prophet Isaiah and claiming that He was the fulfillment of that Scripture, many called it blasphemy. We are all familiar with His repeated declaration that He was the son of God. I have heard objections to the line in Gray's "Elegy" that speaks of "mute inglorious Milton" on the ground that a mute Milton is no Milton. Then Romain Rolland writes, "If we had a Boileau, no one would listen to him." "If they did not listen to him," Christophe replied, "he would not be a Boileau."

Shining through the crystal prism of humanity, God emerges in the component rainbow colors of great personalities. "Now there are diversities of gifts, but the same Spirit," the same power, fitted into each individual mind, to be expressed in each individual person. Your health is the result of how much of your real self you are able to manifest. You have been taught to believe in God. Now learn about yourself. Believe in what you are, a divine personality, the ideal of infinite Mind or God.

Our intelligence tells us that man's conception of deity has evolved as he has grown in wisdom and knowledge with the advance of civilization. The universal immanence has gradually developed from the idea of a God with human characteristics to a principle of infinity and intelligence beyond any definition that words or even thought can supply. God, being eternal, can never change, but man's understanding of Him cannot be the same as it was at the dawn of history. A higher order of intelligence reaches for an enlarged ideal, which broadens with the generations and the centuries as God is experienced and demonstrated in the lives of men and women.

We reach God by touching through mind or spirit what God is: divine personality, infinite Being. Our real personality is what we are expressing of God, that is, what we are in omnipotent Mind. Remember I am not speaking of human personality, which is changeable and unreliable, but of a personality that is an emanation of infinite consciousness. Realization of this personality or self puts us *en rapport* with vast stores of potential energy and touches the hidden spring that releases hitherto unsuspected heights and depths of a personality whose unfailing, illimitable background is God.

Ways of arriving at this understanding are many: metaphysics, science, nature, music, art. No two ways are alike, yet each is a searching for the self in that great storehouse, the mind of God. Your consciousness of yourself is your power of response, not to what you appear to be but what you are potentially. Your true personality depends upon your awareness of your potentialities, your belief in what is actually within you.

Are you aware of these potentialities? Do you respond to your inner possibilities? Forget what you were

last year or yesterday. March along and catch up with the spirit of the new era; let go of the old sorrows, old failures, old bodies, old ideas that must inevitably darken your personality. Jesus projected His thought through appearances to the creative source back of them. He dealt with life's problems in the positive assurance that He was one with the Father, dynamic with Divine Mind. You too may come into a newness of life, into a discovery of your dynamic self, and awake in His likeness.

The world today is in a state of material intoxication, of stupefaction from indulgence in the varied cups that materiality offers: cups of money, power, sensuality, of misery, poverty, and death. We must wake up and put away the shadows of unreality, which are but dreams. We must listen to the voice of Him who says, "Thou art my beloved Son," and take possession of the inheritance of good that has been ours from the beginning.

American soldiers in the World War were supplied with numbered identification tags, badges of individuality in relation to a mass or unit. Worn as part of their equipment, the tag was regarded as the ultimate proof of identity; surviving the destruction of outward appearance, it connected the wearer with home and country. Your personality is your tag of identity establishing your relationship to your divine source. It is the distinguishing clue remaining amid the fleeting, warring experiences of sense. It is your undefeatable, victorious "I," offspring of the eternal norm, the prototype of divine personality, the I AM.

Maeterlinck called the human soul "a giant asleep." Surely when it is awakened it must burst its outer coverings of ignorance and fear and become conscious of its original perfection in God's mind. Inevitably it

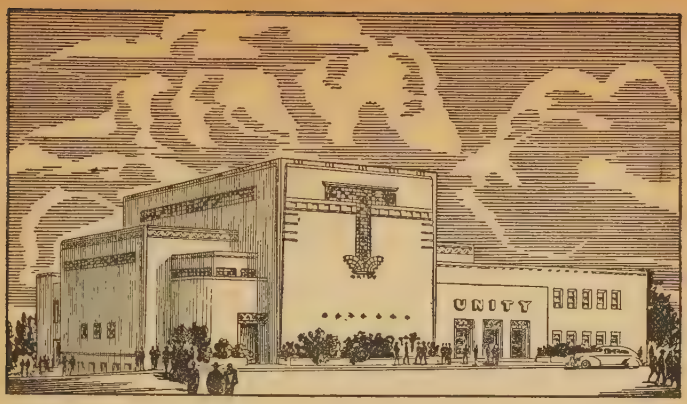
will then cast that "lengthened shadow of a man" which Emerson declared any great accomplishment to be. Many of these giant shadows we have seen projected upon the screen of the world's history. Whatever you achieve is the lengthened shadow of your real personality cast by the "sun" of God, shining through your individual mind and manifesting itself upon your world. Is that shadow wavering and unstable or clearly, truly defined? Is it that of an earth pygmy or that of a heavenly giant?

To be rooted in Divine Mind implies nourishment, life, and growth. Wherever you are, in the home, field, or factory, on the stage, in the studio, or at your desk, God is continually shining through you; He is your substance and your sustenance. He is ever repeating: "I am your servant; use me! In all of your affairs call upon me and I will answer." His answer is your solution to the problem of personality.

You are indeed transformed as you renew your mind in the correct understanding of personality. You cease conforming to appearances and standards of human belief and hold fast to the divine personality that makes radiant even that which seemed commonplace. As you companion with this presence which clarifies and vivifies, it makes what has been vague definite and renders the negative dynamic. As you strive to perceive this marvelous, eternal idea of true personality, as you work with it in thought, it manifests itself in that magnetic, gracious spirit, in that free, spontaneous expression, the redeemed *persona.*

EDITOR'S NOTE—This is the third of twelve articles by Richard Lynch. The fourth will appear in January UNITY.

Every creature of God is good.—PAUL



THE UNITY TEMPLE IN KANSAS CITY

THE FIRST Unity meetings were held in Kansas City in a downtown office building more than fifty years ago. As interest grew in the Unity interpretation of the Christ message the meeting place was changed or enlarged from time to time until the work finally became established in the present chapel at 913 Tracy.

While this development was taking place the Truth teaching was being carried all over the world and Unity centers teaching the same message were being established in many cities.

The present Kansas City chapel is now outgrown and is no longer an adequate place to house the spiritual home of the Unity movement. For this reason it is most desirable that there should be a beautiful and serviceable temple erected in Kansas City to commemorate and continue the helpful work that was inaugurated here by Charles and Myrtle Fillmore.

The board of directors of the Unity Society of Practical Christianity, who are elected by the members of the Society in Kansas City, have this part of the work in charge, and because of the need for a suitable temple to represent the Unity movement to the world as well as to take care of the growing need for more room for the work of the local society, they purchased a corner

lot, 100 by 221 feet, at Forty-seventh and Jefferson in the Plaza district of Kansas City, which is one of its most beautiful and centrally located sections.

They are now consulting architects, and plans are being submitted for a practical temple of modern design to be erected on this lot. The lot, costing $40,000, is paid for in full. The present estimates are that the temple will cost between $250,000 and $300,000.

The Unity Society of Practical Christianity, though affiliated with Unity School of Christianity, is a separately incorporated organization. Unity School of Christianity publishes the Unity literature and includes the ministry of the Society of Silent Unity as well as the activities of the Unity Training School and of Unity Farm. The Unity Society of Practical Christianity is a necessary part of the Unity movement, and it is a work in which Charles Fillmore and all the workers at Unity School are interested. The Unity Society carries on the functions both of Christian education and of Christian worship. Through its Selected Study Course and its Sunday school it gives instruction in the Unity teaching. Devotional services are held every Sunday and Wednesday. Unity School serves people all over the world, through its literature, radio, and healing work. The Unity Society serves not only the people in Kansas City and the surrounding communities but all Unity friends who visit Kansas City.

It has occurred to the editors of this publication that there may be a number of Unity friends throughout the world who would like to be extended the opportunity of having a part in the building of this Unity Temple. Already quite a group of people have contributed toward the Temple. Some agreed to give stated amounts and paid in cash. Others are paying in install-

ments the sum they have decided to give; while still others; having decided on no specific amount, give as they feel led from time to time. For a number of years the Sunday school pupils, even in the Beginners department, have been saving their pennies in little banks and bringing them in at intervals with their blessings.

The lot is free and clear, and there is now $24,000 in the Temple fund, which is being added to daily. The plans under consideration provide for an air-conditioned auditorium seating eighteen hundred people, and at least fifty Sunday school rooms to accommodate the classes ranging from a few to two hundred pupils. The Sunday school at present enrolls more than a thousand pupils and is crowded, meeting all over the block between Ninth and Tenth streets on Tracy avenue wherever space can be secured. The new temple plans also include, in addition to the main auditorium, a social hall seating about one thousand, a library, healing rooms, a secretary's office, and a speaker's study. The auditorium is planned so that everyone will see and hear perfectly.

Offerings for the Unity Temple should not interfere with the regular offerings that are being sent to the Unity School of Christianity and to the Society of Silent Unity or that are made to other Unity centers, for these works must be carried on to serve the people who do not live in Kansas City.

We know that the new Temple will prove a blessing to the thousands of people who visit Kansas City, as well as to those who live here, and in fact to the entire Unity movement.

Should you wish to have a vital part in the building of the new Temple, please send your offering to the Unity Temple Fund, 913 Tracy, Kansas City, Mo.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 9, December 1, 1940

UNITY SUBJECT—*Expressing the Truth in Christ.*

INTERNATIONAL SUBJECT—*An Exacting Discipleship.*
—Luke 9:49-62.

49. And John answered and said, Master, we saw one casting out demons in thy name; and we forbade him, because he followeth not with us.

50. But Jesus said unto him, Forbid *him* not: for he that is not against you is for you.

51. And it came to pass, when the days were well-nigh come that he should be received up, he stedfastly set his face to go to Jerusalem,

52. And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

53. And they did not receive him, because his face was *as though he were* going to Jerusalem.

54. And when his disciples James and John saw *this,* they said, Lord, wilt thou that we bid fire to come down from heaven, and consume them?

55. But he turned, and rebuked them.

56. And they went to another village.

57. And as they went on the way, a certain man said unto him, I will follow thee whithersoever thou goest.

58. And Jesus said unto him, The foxes have holes, and the birds of the heaven *have* nests; but the Son of man hath not where to lay his head.

59. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60. But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God.

61. And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house.

62. But Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.

GOLDEN TEXT—*No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.*—Luke 9:62.

SILENT PRAYER—*I apply myself to expressing the Christ wisdom and love toward all people and under all conditions.*

Learning to express the Christ qualities of mind and heart and to use the Christ power is an undertaking that requires all the earnestness and application of which a man is capable. John (who represents love) did not learn readily to express the Christ quality of love, as the lesson for today shows. The opening verse on this subject, which is connected with that of true greatness, reveals him in an effort to learn greatness, an effort that failed of success at first. Intolerance and exclusiveness are not Christlike. In a broad sense "he that is not against you is for you." He who does not actively oppose an idea is open to conviction in favor of it, provided he has enough mental alertness to decide where he really stands and to recognize the real basis of his faith.

It was but a step from forbidding a man to cast out demons—because he did not do it exactly after the method of Jesus although in His name—to the calling down of fire from heaven to consume those who would

not receive Jesus. These were successive steps for the natural man. Intolerance and vengeance are far removed from the Christ Spirit of forbearance and love. At the time of which today's lesson treats James and John had not learned to express either of these last-named qualities as a matter of principle.

As we practice the expression of the Christ Spirit we find that we must unlearn selfishness. Although our own convenience and pleasure may seem to us to be the main consideration, this is not really true. We must learn consideration for others, which means that we must learn to see from the viewpoint of universal love and wisdom. In spontaneously taking thought for others man obeys the divine law, but where force enters in free will and every other phase of freedom is dispossessed. The presence of force proves the absence of the Christ Spirit in active form.

A fixed purpose often deters man from accepting the world's way of peace and contentment. Jesus "stedfastly set his face to go to Jerusalem" in pursuance of His plan to express the Truth perfectly regardless of the effect of His movements on prejudiced observers. He who does this encounters opposition. He who is compliant alters or adapts his plan to appease those who are subject to the prejudices of the personal consciousness.

Where his previous allegiance has been to that which is adverse to Truth, the Christ Spirit does not find easy or ready expression through man. A change of mind (repentance) is required before one who is bound by the personal consciousness can develop or express the Christ. At least one man who did not realize this necessity is disclosed by Jesus when He met a pledge of discipleship with the words "The foxes have holes, and the birds of the heaven *have* nests; but the Son of man hath not

where to lay his head." We have no record of His discouraging others from following Him. He urged two to do so, as this lesson shows. That He had nowhere to lay His head was plainly mentioned for the purpose of making an impulsive but unsteady person who wished to become an active disciple realize what discipleship involved. No one is ready to express the Christ Spirit before he is willing and able to lay aside all considerations of the personal self in favor of the one aim. Complete concentration on the Christ ideal must be not only the dream but the reality to the one who applies for discipleship.

A sense of duty and responsibility is an asset to the disciple of Christ as it is to anyone in any undertaking. Where duties conflict the higher prevails over the lower. "Leave the dead to bury their own dead" may sound as unreasonable as the words of a fanatic. The truth is that one must put the Christ before all temporal interests. Not even the personal love of family takes precedence over it. "First suffer me to bid farewell to them that are at my house" sounds like a reasonable request, not to be disallowed by a teacher of Truth. Jesus however saw the Christ Spirit as far beyond all ties of the natural man, including all mankind, so that to look back was to cling to the ties of blood instead of going forward to the love of all men.

Love of family would seem entirely laudable and right. Yet the kingdom of God includes all lesser objects of our devotion, and we cannot afford to forfeit the greater by looking back in longing to the time when the lesser was unbroken. All men are one family, and division into smaller units is of the natural, not the divine, order. He who follows the Christ and expresses the Christ Spirit keeps his eye on the unity of all life

and goes steadily forward to spiritual perfection.

QUESTIONS

1. In what respect is it true that "he that is not against you is for you"?
2. What negative qualities in contrast with forbearance and forgiveness are manifested in the text of this lesson?
3. How does the natural man unlearn selfishness?
4. For what purpose were the words spoken "The foxes have holes, and the birds of the heaven *have* nests; but the Son of man hath not where to lay his head"?
5. What must one who wishes to express the Christ Spirit be prepared to do?
6. Explain the Golden Text for today.

Lesson 10, December 8, 1940

UNITY SUBJECT—*Seeing Life as One.*

INTERNATIONAL SUBJECT—*A Good Neighbor.*—Luke 10:25-37.

25. And behold, a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life?

26. And he said unto him, What is written in the law? how readest thou?

27. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

28. And he said unto him, Thou hast answered right: this do, and thou shalt live.

29. But he, desiring to justify himself, said unto Jesus, And who is my neighbor?

30. Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead.

31. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side.

32. And in like manner a Levite also, when he came to

the place, and saw him, passed by on the other side.

33. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion,

34. And came to him, and bound up his wounds, pouring on *them* oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him.

35. And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee.

36. Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers?

37. And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.

GOLDEN TEXT—*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.*—Luke 10:27.

SILENT PRAYER—*In love and good will I am one with all men, for I am one with God.*

The word "neighbor" may be used in an individual as well as in a social sense. Individually man is a community of close-knit factors. Body, mind, and soul are ruled by the I AM.

The traveler who was robbed, beaten, and left half dead on his way to Jericho may be said to represent the body of man when it falls under the power of uncontrolled appetites and desires. The mind, like the priest, is peculiarly fitted to repair the ravages done by these thieves, but it may shirk its responsibility to man and "pass by on the other side," leaving the abused body to gain what it can from medicine and surgery.

The priest and the Levite typify forms of religious thought in man that follow the letter of the law, with little or no thought of its practical use or its inner, spir-

itual import. In the present parable they did not even follow the letter with any exactness, for the law required of every Israelite that he help his brother lift up even the ox or the ass that had fallen down by the way. Isaiah says moreover of the fast that Jehovah has chosen, "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Neither the priest nor the Levite that preceded the Samaritan could plead strict compliance with the law in extenuation of their conduct.

To continue with man as an individual, the mind may be overwhelmed by the thieves of worry, driving ambition, or personal care and responsibility. Unless man uses the I AM constructively to overcome these handicaps, he shirks a clear responsibility to the mind and cannot be the full-rounded, successful person that he would become through identifying himself with his divine self.

The soul of man, the emotional nature, may be taxed beyond the power of the natural man to resist. The help of the I AM is needed here also in order to hasten the return of man to his spiritual ascendancy.

As a unit in the social structure man is a good neighbor when he does what most needs to be done for his fellow man. As in the parable, this is not the conventional help that anyone else might give. The Samaritan did what the others had avoided doing. The Truth student has an unequalled opportunity to be a good neighbor to anyone whose body has been mistreated past his power to restore. He can speak the healing word of Truth either silently or aloud, holding meanwhile in mind an image of its perfection. He can pour into the

wounded body the wine of Truth, and can dress it with the oil of joy and praise. In so doing he will render first aid of the most urgent kind, a kind that the natural man does not think to offer. Rather he passes by on the other side while he offers stock words of comfort or encouragement culled from the race vocabulary.

The metaphysician is equally well fitted to befriend those who have been robbed of peace of mind and heart. He can affirm that the power of the Highest is manifest and can know that nothing can defeat its beneficent action.

To plead lack of time or inexperience in speaking the word needed is an evasion of duty. The Good Samaritan paid what he had to spare to the innkeeper and promised additional payments as further debt was incurred. We can continue to speak the word from day to day, keeping the unfailing supply faithfully in mind. He who sees the one life seeking expression through countless avenues willingly undertakes to further its expression under divine law wherever the opportunity offers.

We show mercy toward one who is in the grip of disease or error by refusing to pronounce his case hopeless or incurable. "Mercy and truth are met together" in the thought of all whose compassion flows toward the relief of another's distress of mind, body, or soul.

The Good Samaritan did not wait till his help was asked. The man whom the thieves had left half dead was probably unconscious and past calling for help. The Samaritan saw the need and responded without hesitation, giving all the help he could. The metaphysician can take a valuable lesson from this fact, speaking the word silently or audibly, as may seem best, wherever he sees the need for Truth to be made manifest, following up the word meanwhile with appropriate action

where action is necessary or desirable. By giving time and thought to right thinking about a case of need, as well as by rendering material aid, the metaphysician becomes as much a pioneer as the Good Samaritan was. The trail thus blazed will be followed by many another after him, who will find the way easier because of his example. In this way the good that he does will be many times multiplied.

QUESTIONS

1. Can the word "neighbor" be used in more than one sense?
2. What does the traveler represent who was beaten, robbed, and left half dead on his way to Jericho?
3. What do the priest and the Levite typify?
4. Can the mind of man as well as his body become a prey to thieves? If so, explain the thieves' nature.
5. What avails to deliver the soul of man from forces that seem to be irresistible?
6. Give your conception of a good neighbor.

Lesson 11, December 15, 1940

UNITY SUBJECT—*Learning to Pray.*

INTERNATIONAL SUBJECT—*Jesus Teaches His Disciples to Pray.*—Luke 11:1-13.

1. And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples.
2. And he said unto them, When ye pray, say, Father, Hallowed be thy name. Thy kingdom come.
3. Give us day by day our daily bread.
4. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.
5. And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves;

6. For a friend of mine is come to me from a journey, and I have nothing to set before him;

7. And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee?

8. I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will arise and give him as many as he needeth.

9. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11. And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent?

12. Or *if* he shall ask an egg, will he give him a scorpion?

13. If ye then, being evil, know how to give good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

GOLDEN TEXT—*Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.*—Luke 11:9.

SILENT PRAYER—*I pray with the spirit and with the understanding when I meditate on God and commune with Him.*

In today's lesson Jesus represents the I AM engaged in its task of training the faculties of man. These faculties are represented by the disciples. The teaching of Jesus "The kingdom of God is within you" shows that prayer is an intercommunion of the whole man and not merely earnest supplication addressed to God. Meditation or serious contemplation has in it much of prayer, and although prayer and meditation are often mentioned together as separate if related subjects, either may include the other.

True prayer is a continuing consciousness of God.

"Hallowed be thy name." He who devotes himself to God finds even the name of God invested with spiritual significance. This name has power to elevate his thoughts and lift him out of depression, discouragement, doubt, and despair, all of which brings him in touch with the reality represented by the name. He uses the name of God to express only what is holy, true, and constructive, never in connection with negative thoughts or feelings. As a son of God he identifies himself with the principle of Truth, and expresses its qualities in his thought life as well as in his practical affairs.

Whether we interpret the words "Thy kingdom come" as "Let thy kingdom come" or "Thy kingdom is come," by praying them we engage ourselves to do our part in ushering in the kingdom here and now. If the kingdom is dominant in our thoughts it will rule the entire program of our life. The law of thought and action is such that the one determines the other. Therefore to think that the kingdom is come in spirit and in truth is to have the Spirit of the kingdom in oneself and to have become a citizen of the kingdom here and now.

To pray "Give us day by day our daily bread" is to ask in full trust and confidence that our daily needs be supplied and to know that they are supplied already in the invisible. Our simple basic needs are easily satisfied out of the bountiful storehouse of the Infinite. Man has many hungers, ranging from the physical through the intellectual and the emotional to the spiritual, but the Infinite abundance covers them all with equal ease.

The forgiveness of our sins hinges on our forgiving those who have sinned against us. We are forgiven only in the measure that we forgive persons who have given us cause to remember them without joy or gladness.

Since there is but one power in the universe, logic

would seem to prove that it is this power which leads us into temptation when we fall into the grip of adverse desire. However man's free will leads him to misdirect the one power in its passage through his mind and heart so that it issues in temptation or perverted desire.

Importunity is the mark of the person whose will to attain is difficult to shake off or deflect. The importunate prayer is one that man holds constantly in mind and will not let go of until he has realized it. Man does not need to beg and beseech God to supply his needs. The child tells the father that he is hungry and the father at once gives the child food. Infinite supply as promptly meets man's need when he opens the way for it in Spirit and in Truth.

Man's failure to receive what he asks for is due to his lack of understanding. He does not know how to receive what is freely given. He undertakes to perform in personal consciousness an act that is altogether spiritual. In a realm where selflessness rules he expects selfishness to avail as it does in the world of externals. "Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures." For a person to ask for the Holy Spirit is to receive it provided he desires the Spirit above all else. With the asking goes affirming, in fact the prayer may take the form of affirmation. Where a man is well established in faith his mere knowing that a thing is true is sufficient without his using a set form of words.

The right attitude in prayer is to realize that the divine will for man is all good and to accept this will completely. "Thy will be done" is one of the first lessons to be learned, and it is not learned until man knows that his willingness does not mean resignation to negative conditions or other evils but rather strong trust and con-

fidence that what is for his best good is assured to him. "I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day." In this confidence Paul enjoins Timothy, "Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus."

The pattern of sound words is a tried and proved one to use whenever one is assailed by doubt. Sound words have power to banish doubt and fear and to usher man into the heaven of inner peace and security. This was the peace that Jesus Christ possessed and that He prayed His disciples might know. It is the peace that every one of us inherits upon entering the Christ consciousness.

QUESTIONS

1. What is represented by the disciples' learning to pray under the direction of Jesus?
2. Explain what prayer really is.
3. How does the name of the Father influence man?
4. Interpret the words "Thy kingdom come."
5. How are all man's needs supplied?
6. How is full forgiveness realized?

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Lesson 12, December 22, 1940

UNITY SUBJECT—*The Joy of the Christ Idea.*

INTERNATIONAL SUBJECT—*Sharing the Shepherds' Joy* (Christmas Lesson).—Luke 2:8-20.

8. And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock.

9. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid.

10. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people:

11. For there is born to you this day in the city of David a Saviour, who is Christ the Lord.

12. And this *is* the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger.

13. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14. Glory to God in the highest,
And on earth peace among men in whom he is well pleased.

15. And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us.

16. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger.

17. And when they saw it, they made known concerning the saying which was spoken to them about this child.

18. And all that heard it wondered at the things which were spoken unto them by the shepherds.

19. But Mary kept all these sayings, pondering them in her heart.

20. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

GOLDEN TEXT—
Glory to God in the highest,
And on earth peace among men in whom he is well pleased.

—Luke 2:14.

SILENT PRAYER—
"I delight to do thy will, O my God;
Yea, thy law is within my heart."

Paul's words to the Corinthians "We shall all be changed" might refer with perfect appropriateness to the change that takes place at the moment when the Christ idea dawns on the mind and heart of man as a practical possibility. The idea that the true nature of

all men is divine because their origin is in God comes to man first as a faint conception of his possibilities. The joy of knowing himself to be a son of God, one with the Divine Spirit whose manifestations fill the universe, is the greatest that he can experience.

In the beginning man simply holds the thought of his divine nature in mind, meditating on it and exploring its varied implications. Later he sees that to become a son of God in actuality as well as in theory he must express the divine in his thinking, feeling, and acting. To hold the thought of his divine nature as a hypothesis is not enough. He must work to prove it true.

The "shepherds in the same country abiding in the field, and keeping watch by night over their flock" represent the watchful, protective, guarding if largely subconscious thoughts of the heart and soul of those who are trying to learn Truth and to live truly or become Christlike. As the seeker continues to meditate and pray, these true shepherding thoughts, some of them already established in the subconsciousness, become illumined with divine understanding. "An angel of the Lord stood by them, and the glory of the Lord shone round about them."

The heart and soul of man form the "same country" in which subconscious thoughts abound. The first reaction of man's mind and heart to the news of the Christ idea dwelling within him is one of great joy. His impulse to fear as the newness of the idea almost overwhelms him changes to gladness as he gains the assurance that all good is at hand for him and that all the wisdom he needs will come to him through his facing Godward and holding to Truth. "The angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to

you this day in the city of David a Saviour, who is Christ the Lord." Bethlehem was the city of David. David signifies love, and Bethlehem ("house of bread") represents the consciousness of substance. From the inner love consciousness, established in substance and in deep and whole-souled realization, comes forth the Christ, the health-giving, redeeming, glorifying power of God.

Reverence is essential to the developing of the Christ consciousness. Without it the mind misses connection with the higher realms of consciousness and lacks the poise of faith that is so necessary to Christ unfoldment.

The "swaddling clothes" point to the apparent helplessness but at the same time to the real support of man's thoughts about the new Christ life within him. The manger symbolizes the animal life of the body, in which the new life is first deposited as a receptacle.

The spiritual exaltation that results from prayer and meditation is followed by a return to the affairs of everyday life and an attempt to put into practice the truths learned while on the heights. "When the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us."

Newly discovered truth is the reward of faithful meditation. The practical Christian tries at once to discover the use to which his new discovery can be put in order to improve both the outer and the inner life. "And when they saw it, they made known concerning the saying which was spoken to them about this child." To be of lasting benefit the truth discovered by the heart must be put to work in the life and become a

conscious as well as a subconscious possession.

In the higher or heavenly realms of consciousness man praises God for this evidence in the body (or earth) of a force that restores peace and harmony. The ordinary realms of the external are made aware of it also. "All that heard it wondered at the things which were spoken unto them by the shepherds." One may get a more intimate acquaintance with the new Christ life by centering the attention on the inner side of being and beholding it with the eye of the mind. The substantial growth of the new glory of life is attained through quiet communion within the soul. "Mary kept all these sayings, pondering them in her heart."

QUESTIONS

1. How does man become a son of God actually as well as ideally?
2. What do the shepherds represent?
3. Interpret the statement "For there is born to you this day in the city of David a Saviour, who is Christ the Lord."
4. What follows the spiritual exaltation that results from prayer and meditation?
5. How may one get a closer acquaintance with the new Christ life within?

Lesson 13, December 29, 1940

UNITY SUBJECT—*Self-Watchfulness.*

INTERNATIONAL SUBJECT—*Jesus Requires Faithfulness.*
—Luke 12:35-48.

35. Let your loins be girded about, and your lamps burning;

36. And be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him.

37. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them.

38. And if he shall come in the second watch, and if in the third, and find *them* so, blessed are those *servants.*

39. But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be broken through.

40. Be ye also ready: for in an hour that ye think not the Son of man cometh.

41. And Peter said, Lord, speakest thou this parable unto us, or even unto all?

42. And the Lord said, Who then is the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season?

43. Blessed is that servant, whom his lord when he cometh shall find so doing.

44. Of a truth I say unto you, that he will set him over all that he hath.

45. But if that servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maidservants, and to eat and drink, and to be drunken;

46. The lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the unfaithful.

47. And that servant, who knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many *stripes;*

48. But he that knew not, and did things worthy of stripes, shall be beaten with few *stripes.* And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.

GOLDEN TEXT—*To whomsoever much is given, of him shall much be required.*—Luke 12:48.

SILENT PRAYER—*My expectation is immediate good, and I watch that it may not pass me by.*

The natural man is prone to relax his efforts when-

ever a lull comes in the realization of his good. When evil no longer threatens to overwhelm him, he postpones the effort to develop his faculties further. The I AM (Jesus Christ), rightly followed, persuades him to remain alert and watchful, ready at all times to serve the Christ Spirit. "Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast."

The "lord" of man is the dominant desire that he serves, whether acknowledged or unacknowledged. The "spirit" that moves him is inspired by his desire. This he obeys, and he does so best by being constantly watchful. If he persists in developing the Christ Spirit in his daily walk, the time will come when he will have as his "lord" the Christ.

To be served by the Christ Spirit is to have spiritual consciousness as one's permanent, abiding state. "Blessed are those servants, whom the lord when he cometh shall find watching." The Christ consciousness does not linger with one whose thoughts and acts are out of harmony with it. It remains with those who watch for it and who prepare themselves to express it.

The limitations of time do not apply to the Christ Spirit. The blessings of the third watch are equal to those of the first and second. In so-called old age as in youth man finds upon realizing the truth concerning the indwelling Christ that he has attained understanding of reality and need no longer drift through life in aimless speculation and doubt, discontented with his lot.

The law of life is as sure a defense to a man as strong locks on the doors are to a house. This law is clearly stated in the proverb

"In the way of righteousness is life;
And in the pathway thereof there is no death."

For those who live aright death is not the logical end of life. No one who faithfully observes the law of his being need fear death. To know this law over which the Son of man is Lord, is man's chief necessity if he is to live the Christ life and know true blessing. Living within the law, he is free from death and from the thought or fear of it as well. He does not leave "his house [the body] to be broken through."

The "Son of man" is the thought of the spiritual man or idea of God, and like all thoughts it is subject to the limitations of its own nature. When the Son of man comes to one whose life has been cast in a sensual or materialistic mold, the high consciousness finds no place prepared to receive it permanently, and the Christ idea is at once lost or dissipated.

The "faithful and wise steward, whom his lord shall set over his household" represents the soul of man. The function of the soul is to guard the body and nourish it with the word of Truth (give the household "their portion of food in due season"). He whose soul is disciplined to conserve the needs of the body and keep its development within the law of life is blessed. The ruling motive (lord) of that soul then gives it dominance over the entire man.

When man forgets his divine sonship and allows himself to become absorbed in the pleasures of sense or to be bound by materiality, his soul no longer keeps to the way of life. It is as when the "servant shall say in his heart, My lord delayeth his coming," for through the shortsightedness of the natural man the soul abuses its powers so that the body is robbed of its birthright of true thinking, intelligent direction, and care. A neglected

or abused body cannot express the perfect life that it is fitted to express. It languishes instead, and the final result is the separation of soul and body in death. The soul is cut asunder and its portion is with the unfaithful.

He who knows but neglects to keep the law of life adds to the hurtful effects of his failure the still worse effects on his mind, body, and soul of his self-condemnation for failure. He who unknowingly violates the law of life suffers the physical ills that his violation brings upon him but keeps his mental equilibrium unbroken. He is "beaten with few *stripes.*"

Responsibility comes to those who are fitted to discharge it. Those who see only the surface of life are unaware of the duty that lies right at hand or the wounds that they could heal if they would use the power that resides within them. We are accountable for right thinking that is in line with Truth, but right thinking comes only through the understanding heart and a realization of the oneness of all life.

QUESTIONS

1. What is the "lord" of man?
2. When does the Christ become our Lord?
3. What does it mean to be served by the Christ Spirit?
4. How does self-watchfulness promote long life?
5. What is the "Son of man"?
6. What does the faithful and wise steward represent?
7. What is the function of the soul?
8. Upon whom falls the heaviest responsibility, and who learns most readily to think aright?

Thou art the substance of foods, the purity of water, the vitality of air. We praise, we glorify, we magnify Thee, by appropriating these all in Thy name.

—SELECTED

The Story

By Esther Weakley

The story has been told so many times
Of Christ's nativity that sacred night;
How clotted darkness brooded over bleak
Judean hills; how shepherds watching there
Saw the sky suddenly throbbing with bright wings
Of silver light that came from one high star,
Which shone above a crumbling stable where
The infant King lay sleeping in a stall.
The story has been told so many times
How three Wise Men came bringing gifts for Him—
Such heavy gifts for tiny hands to hold!
How angels, heralding the miracle,
Sang "Glory in the highest; peace on earth!"
As their song echoes once more down the years,
May it bring God's own peace to aching hearts
And good will to a weary, war-torn earth!

Silent UNITY

My understanding of Spirit as the source of my being shines with renewed brilliancy, and I know the Truth.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

BY CHARLES FILLMORE

There has been much speculation in religious circles about the occasion and the date when we shall be given our heavenly body. It has nearly always been imagined as an event to occur at the edict of God and after we are dead. That we have within the cells of this material body the elements of the spiritual body and eternal life no Biblical student has proclaimed. Yet the Bible teaches that very thing, however its most ardent worshipers may have warped simple statements of truth in order to meet their preconceived notions. Numerous quotations to prove this might easily be cited. Jesus demonstrated body regeneration, and Paul above all others taught it persistently. He said that this mortal must put on immortality, this corruptible incorruption, and that this transformation must take place through a change of mind.

Jesus' great lesson to Nicodemus has fallen on deaf ears. Instead of realizing the spiritual power of the new birth coming from "above" and releasing the Spirit life in the physical organism, men have been teaching that the new birth pertains to the soul and that the new body will be provided in heaven.

This widespread assumption that God will miraculously provide a body is paralleled by the minister in the revival meeting who proclaimed, "There shall in that day be weeping, and wailing, and gnashing of teeth." "But," wailed an old lady, "I ain't got any teeth, however am I goin' to gnash?" "Teeth will be provided,

sister, teeth will be provided!" shouted the resourceful pastor.

Philosophers have long observed that there is a restorative force in nature that rebuilds what has been torn down. Doctors have universally recognized this force as the healing power of God or nature, which they admit does the work with their few helpful adjustments.

Now comes a confirmatory proclamation of certain scientists who have been experimenting with human tissue and claim to have found that it is practically immortal. Samples of tissue from mummified bodies of Indians, whose burial in the caves of Argentina took place six hundred years ago, were introduced into a nutritive culture. Cells that had apparently shown no signs of life for almost six centuries reportedly began to multiply.

The most amazing of all their experiments was with tissues from Egyptian mummies, which had been dead over five thousand years. These when placed in various nutritive cultures sprang back to life and growth. Their conclusion was that the cells had never been actually dead.

So we see that nothing ever really dies; just changes its mind. Man leaves the matter to the most negative or sleepy level of his consciousness, and it goes on resting in the idea that the body is dead. But the source of all existence, God, did not create any dead things, consequently there is no reality in death. It is just a state of mind to be overcome.

Now that we know these truths, what should we do about it? Paul says, "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee." When the light begins to shine in our consciousness,

our next step is to apply it to the awakening of the trillions of cells that compose our body.

If you feel your own inefficiency, form a league with Jesus and through Him and the Holy Spirit you will receive overcoming power.

However this being reborn from the sleepy state to the great awakening in the glory of Spirit is not accomplished in a day nor a single spiritual baptism, but it is a day-by-day overcoming of human frailties. Paul said, "I die daily." Maybe he died faster than he was resurrected. We find that this process of regeneration must be based upon a balanced diet, mentally and physically. Too much denial depletes and weakens; too much affirmation tightens.

HEALING THOUGHT

There is born in me this day new life in Spirit, and all my ills disappear. I am a new creature in Christ Jesus.

PROSPERITY THOUGHT

"Behold, I make all things new." Old things are passed away. I see plenty everywhere. "He that hath a bountiful eye shall be blessed."

(Use from December 20 to January 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

ABOUT TWO weeks ago I wired you asking that you help me in praying for my son, who was ill. He had had a temperature of 104 degrees for two days. The doctor was afraid of meningitis. He said that if the fever did not subside within a few hours we should have to take the little boy to the hospital for tests, as he could find no external reason for the high temperature except a somewhat stiffened neck.

After dispatching the telegram I felt confident that you were praying with me, and I kept the monthly Healing Thought constantly in my mind, together with the assurance that the case had been placed lovingly in the hands of the Father and that everything would be all right.

The following morning the dreadful fever broke. Two days afterward my little boy was playing about quite normally. He is now in perfect health. This letter is to report the facts and to thank you ever so much. May God bless your work always.—*I. M., New York.*

I WROTE TO you some time ago for prayers for the healing of colitis. I am thankful that I can say that I am entirely well, and I feel that the Lord has blessed me.

I also wired you for prayers for a friend who had pneumonia following a serious operation and was not expected to live. She is now out of danger and on the way to recovery. I am thankful for your prayers.—*M. F., Texas.*

ABOUT NINE months ago I was confined to my bed with arthritis in my left knee. For three weeks I was unable to sleep or rest because of the terrible fever and swelling and pain. Then I wrote to you asking you to pray for me. A few days later I received a prayer from you. I read it over three times. The pain subsided, and I slept soundly for the first time in weeks. The pain and fever and swelling left gradually. In three weeks my knee was not even stiff. I thank God for Unity.—*M. H., Illinois.*

I WANT TO share with you a happy experience brought about through your teaching. (I am a student in your correspondence course.) A boy in our town was very ill from rabbit fever and had been given only a slight chance to live. My daughter and I used a healing statement for him for an hour, repeating it both audibly and silently. The next day we devoted the same amount of time to helping him. Word came that he had slept all night. It was the first real rest he had had since becoming ill, but it was generally thought to be only a stupor. I held another silence for him, a short one; then felt that I had done all that was required of me and placed the matter lovingly in the care of the Father. I knew full well that the boy would live. Shortly afterward the boy's arm, the part worst infected, burst, and it was announced that he would get well.—*M. K., Ohio.*

I SUFFERED for seven years with arthritis. After I wrote

you it left me within three days. I am completely healed, thank our loving Father and you dear Unity friends. —*Mrs. M. T., Missouri.*

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Filled with Plenty

TEN DAYS ago I wrote to you asking for prayers to help me demonstrate prosperity in my affairs and to lead me into the right kind of position. The very day I received your answer my former employer called me back to my old position. Also help was extended to me by my brother, who lives in a distant State. What seemed so black a situation ten days ago has clarified beautifully. My sincere thanks.—*R. R., New York.*

I AM VERY happy to tell you that since I wrote you a few weeks ago for prayers we have rented three apartments that had been vacant for almost two years. I am very grateful to God, and to you for your prayers. —*Mrs. J. C. E., Missouri.*

I WANT TO tell you how much I appreciate your prayers, which I requested some months ago. Your prayers and mine have been answered. My husband has a much better job than either of us thought of when I requested your prayers, and he is very happy in his work. He is back in the line of business he was in before the depression hit us, in which he used to be very successful. He wrote several of the big companies in his line and one of them, the best known, remembered his reputation and sent for him to come to headquarters for an interview. Now he is employed by them at a regular salary, with chances for advancement. We are very happy about this, because a regular salary is

something he hasn't had in years. I am absolutely convinced that the Father brought all this to pass, and I am thankful to Unity for teaching me to have faith. Your teaching is true; it will bring one through.—*Mrs. O. T. R., Florida.*

He Shall Have Abundance

AFTER I STARTED using the prosperity bank drill, things seemed to go into reverse for me, worse than ever. I did not write to you because I did not want to acknowledge this condition. I steadfastly held to the prayer, and each day I went through the motion of placing money in the bank. My income went down to nothing, my home went through a complete change; yet I never felt that things were going wrong. I kept saying with each surprising change, "Thy will be done, Father." I knew that somehow things would adjust themselves for my good. I could not see a way out, but I felt lighthearted all the time.

A few weeks ago the answer to my need came. I was surprised to get a telephone call from a stranger asking me to come in for an interview about work they knew I was fitted for. They told me my name had come to them from one by whom I had been employed formerly. I knew nothing about the line they handled but knew how to do the work required. I was hired and went to work the following morning, giving thanks for an opportunity to do God's work.

In one week the person ahead of me was let out and I was told to take over the place. In two weeks I have had two positions and been promoted to an executive position. I love my work and in two weeks have increased the business to an extent that astounds my em-

ployers. The whole thing has been a revelation. Still I always knew that every experience of mine was but a steppingstone for me.

Thank God, Truth works.—*E. L., Michigan.*

Free from Cares

ABOUT SIX months ago I wrote to you for prayers that my husband might cease drinking. I am happy to report that the prayers were answered and he is an entirely different man. He drank heavily for about six years. He is a salesman, and about a third of his calls have to be made in places where liquor is served. Even in this environment God helped him to stop drinking. —*Mrs. H. S., Kentucky.*

I AM VERY grateful for the wonderful healing that was demonstrated in my own life through your prayers. I wrote to you over a year ago regarding my inability to overcome a morphia addiction of many years' duration. I am now completely well and will be glad to write to anyone who can be helped by my testimony.—*N. H., Florida.*

Love One Another

OUR PROBLEM was that my husband had to sleep in the daytime, but the people in the apartment above us made too much noise. I wrote to you about it, and the situation improved temporarily. After that it became worse. I wrote you again. You answered that perhaps I had been trying to outline the answer myself, thus interfering with God's work. You told me to let go and let God have His way, or words to that effect. You told

me to watch for any lead that He might send me and then to follow it; that it would all work out for good.

Up to this time I had been determined to stay there (our lease would not be up until the next spring). I had kept praying for the people above to move. But when your last letter came I realized I had been wrong. I stopped outlining.

Two days later we were out walking and saw an apartment for rent. We investigated and found it much nicer than the one we were living in, and the rent was the same. Some higher power seemed to be leading us, and we paid a deposit on this apartment before we even knew whether or not we could break our old lease. Then we went back and broke the lease with no difficulty whatsoever, and we moved four days later. It all happened suddenly, and I know it was because of your prayers.

We are much happier in our new apartment. It is better in every way. I can see now that it was the Lord's will for us to get out of there. When we have outgrown an environment we move on to another. After a thing has served its purpose in our life, we might as well give it up gracefully, for it leaves us anyway. This experience has taught me never to cling to people, conditions, or things too much but to be thankful for what I have each day and to be ready for whatever the morrow brings. —*Mrs. C. D., Illinois.*

About two months ago I wrote to you for prayers for a reconciliation between my husband and me. I followed your instructions faithfully, with the result that we have been reunited. Moreover we have been enabled to purchase a new home. God bless you and your work. —*Mrs. D. D., Oklahoma.*

I Am the Light

I ASKED your prayers for light and guidance in procuring more interesting work, work suited to my abilities, with commensurate remuneration. The result was immediate and beautiful. Words cannot express my deep appreciation of the marvelously clear light that has come. I have come to see my work and my co-workers with an entirely new vision. Within the past two weeks I have been given added responsibility, with additional and more interesting work with creative possibilities. I know the increased remuneration will follow naturally as I continue in prayer. I bless you with a heart full of gratitude for your gracious assistance. May our Father continue to bless you in your lovely service.—*E. L., Illinois.*

He Is My Refuge

WE HAVE received many blessings since I wrote to you. Home conditions are much better. Work is much better. I have been able to pay up some bills that had been standing for a while, so that makes me feel better. I am thankful also that my children did not get scarlet fever after being exposed to it. God does answer prayer. —*Mrs. J. B., Pennsylvania.*

A MONTH ago I asked you for prayers. This is a report of results. About ten days after I wrote to you the farm was sold, despite the lack of evidence that it would ever be sold or rented. This did not just happen. God answers prayers.

Though the sale of the farm seemed the most important thing in my life at the moment, it was relatively unimportant compared with the change Unity has wrought in me. A new and adequate conception of God

and of my own ability to call forth the God power within myself to meet my spiritual needs has made a different person of me. This realization means anchorage, strength, courage, peace of mind, and a feeling of security. God's blessing on Silent Unity.—*L. J., California.*

His Truth Is a Shield

WE WERE shopping and had left in the car for a few minutes some packages inclosing a suit and a hat for my boy, and they were taken. I asked you for help. I did not receive the clothes back, but my husband came in a few days later and said: "I collected an old debt today that I never expected to collect, one that has been owing me for several years." The amount he had collected was exactly the purchase price of the articles that had been taken from our car. Your prayers have always been a source of great satisfaction to me.—*Mrs. T. M. D., Texas.*

Father, I Thank Thee

I LOVE *Daily Word* and use it morning, evening, and several times during the day. It is marvelous how each day it is the right word and how some days it seems to have been written especially for me.

My speech, which was lost for nearly four years, has been restored to me through my understanding of Unity. On May 17, 1939, I went back to the school where I had been teaching when my speech went. I was asked to speak to the members of the school, who had thought that I would never speak again. That day when I turned to *Daily Word* for inspiration, the appropriateness of the lesson was almost unbelievable. You have my everlasting gratitude.—*M. H., England.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of love.

I haven't been able to get help from the leader of our local Unity center because I haven't been big enough to rise above personality. To me this leader seems to be unapproachable, to have lost the human touch, yet through him was overcome a disease that doctors would call fatal. Can you help me by clarifying this issue?—*Question asked of Silent Unity.*

Personality, as you have implied, is secondary when it is a matter of gaining spiritual help from any teacher of Truth.

To each of us is given the gift of Christ and all His divine attributes. Although there is but one Spirit, there are diversities of gifts. While potentially all the Christ qualities abide in every soul, all of us have not developed all the qualities in equal measure and thus cannot yet express them in equal degree. Where one person expresses radiant love, another has developed qualities such as wisdom and strength. While we do not presume to judge individuals and to state the degree to which their Christ qualities are developed, we know you can derive a blessing from each one with whom you associate.

Seek the guidance of the Christ in prayer and meditation. Seek to be open to His inspiration. Behold His presence in others. The gift of wisdom is not of less value than the gift of love or of strength. Rejoice that they who minister to you are sent by the Father. By

looking for the Christ qualities in others you will both receive and give help; you will gain a greater realization of Truth and a greater appreciation of each channel through which Truth is revealed.

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Luke records the fact that ten lepers once besought Jesus to have mercy on them. The Master told them to show themselves to the priests. As the ten were on their way to obey they were cleansed and made whole. "And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God; and he fell upon his face at his feet, giving him thanks." Jesus inquired of the rejoicing man: "Were not the ten cleansed, but where are the nine? Were there none found that returned to give glory to God, save this stranger?"

Do you think Jesus gave a special blessing to the one who returned to give thanks? Do you think He required thanks? Does Silent Unity, in its ministry, pray most for those from whom it receives most? There certainly should be some distinction, for Truth stresses the law of giving and receiving; that is, it teaches that to receive much one must give much. —*From a letter received by Silent Unity.*

It is inconceivable that Jesus, matchless teacher and exponent of Truth, felt deprived of His just reward because nine of ten failed to return to give thanks. Repeatedly in His ministry He explained that the gift of wholeness that He conferred on so many was not His personal gift but came from the Father within. He was an agent through which flowed the universal, inexhaustible power of healing; so there could be nothing possessive in His attitude.

He had given alike to the nine who would be unappreciative and to the one who would be appreciative. He did not try to take back the gift of wholeness from

those who failed to express gratitude. He was working for the Father, looking to Him for compensation. He was concerned only that they were not appropriating all the blessing available to them.

The teacher of the Christ gospel today finds many who fail to return to give thanks. It is not uncommon for him to receive such a report as this: "I was healed through your help years ago. I meant to tell you about it, but I just didn't get around to it." The teacher is not disturbed on his own account by what would be termed ingratitude by one not based in Truth; he looks for rewards only to God, the source of all good.

Divine love makes no distinction between those who give and those who do not. So far as God is concerned, the divine good is always available to all. The law of giving and receiving does operate for all persons however. The matter of healing involves much more than health for the moment. Eternal health is the real requirement; it hinges on understanding of and obedience to God's laws.

The grateful receiver of God's good actually needs prayer less than the others, for he is more receptive to good than they are. Unquestionably Jesus gave to the lepers in the consciousness that the full bounty of God was available to them. It was nothing to Him personally that the nine failed to return and give thanks; but as a teacher of Truth He must have been aware that they could receive from God only according to the measure of their consciousness of the bounty of God. One who is conscious of his heritage of infinite supply must inevitably be a free giver.

The teacher of Truth does not give more freely to those who return to give thanks (whether their gratitude be in the form of words or of money). Other

things being equal however, the grateful will receive the most, for they are obeying the law best. Give and you shall receive; that is the law. "God is not mocked."

Being a schoolteacher, I have many friends among young people. I feel that some of them would be happier and safer if they lived closer to God, but I have hesitated to say much to them about religious matters. I remember my own resentment at such interference in earlier years. I have a feeling that when the time is ripe God will open for them the way to spiritual experience. What is the teaching of Unity regarding this?—*Extract from letter answered by Silent Unity.*

We agree with you that God has provided a way for each individual to gain spiritual experience.

Spiritual experience is distinct from ordinary experience in that it is accompanied by spiritual illumination. One has an experience that in itself may be ordinary and uninspiring. When illumined by the innate knowing that is of God however, it may become one of life's high moments; it may mark a permanent opening of the eternal but seldom used line of communication between Divine Mind and the mind of man. This is a peculiarly personal meeting between man and his Maker, too personal to be really shared with others.

Probably the most effective way to help others is to pray for them, to call forth the Christ in them, to be steadfast in seeing their Christ Spirit in the ascendancy. As you do this you will be a mighty help to the many young people with whom you come in contact. When anyone comes to you for aid, then is the time to offer suggestions, as you are led by your own Spirit of Christ, in love and with good judgment.

Appearing in Other Unity Magazines This Month

All Good Is Yours

If you are seeking healing of mind, body, or affairs you will find a rich blessing in Clara Palmer's reassuring article "You Have Received" in the Christmas issue of *Daily Word*. It will help you to look past the appearance and bring divine perfection into manifestation.

The daily affirmations and short lessons for each day in December are based on the Christmas theme, and Christmas will mean more to you than ever before when you use *Daily Word* all month long.

Christmas Thrills for Boys and Girls

December *Wee Wisdom* is packed with Christmas stories and poems and almost every page is decorated with lovely Christmas illustrations.

"The Angel Said . . . " is a story of a little girl who applied the words of the angel who announced the birth of Jesus to her own life and overcame fear. The second chapter of "Hidden Treasure," the exciting serial by Gardner Hunting, appears in this issue. It is one of the most important serials of the year, and it teaches many practical Truth lessons.

"Gifts from God"

How could the saving of a blessed coin improve conditions for this young couple? Their clothes were shabby, their living quarters inadequate, and their income insufficient to meet their everyday needs. Yet this young wife decided to give the Unity Prosperity Bank plan a trial, and the results were surely surprising. Read this true story in December *Progress.* It is entitled "Gifts from God" and is written by L. A. Burlie.

"The Only Begotten"

Sometimes we forget that God gave His Son to bring love and wholeness and joy not only to those who lived two thousand years ago but to each one of us who accepts His teachings for himself today. How may we make this wonderful gift ours? Dana Gatlin points the way in an inspiring article, "The Only Begotten," to appear in the Christmas issue of *Weekly Unity.* It will help you to appreciate the meaning of Christmas and to live and give more richly than ever before. Don't miss it.

How to Be Kind

Perhaps you have never thought of kindness as a business asset or the lack of it as a liability. You will get a new idea about it and the way it can be employed in the everyday business of living by reading "The Cream of Kindness" by Cleda Reyner in December *Good Business.* Its message is especially appropriate at Christmas time, as the author points out, since Jesus Christ was the Master of kindness in all things.

He No Longer Needs His Crutches

Students of the Unity Correspondence Course often report wonderful healings as a result of their knowledge and application of Truth. Sometimes they make a demonstration for themselves; sometimes they help a friend to make one. Just recently a student wrote of helping a sixty-year-old friend to overcome his need of crutches, on which he had depended for years. Through her speaking the word of Truth for him and his ready response to it he was able to realize the healing power within himself and to walk without his crutches—ten blocks the very first day.

Truth has power to heal any condition of mind or body, and the more you study it the better you can help yourself and others. Unity's home study course affords a convenient and systematic method of studying Truth. Write for a folder giving full information about the course. Just drop a card to the Unity Correspondence School Department, 917 Tracy, Kansas City, Mo.

Thank-You Letter to Silent-70

We should like to acknowledge receipt of your letter and of the various copies of your magazines. They are kept in our prison library. Any good reading material, specially with some message of moral uplift for the prisoners, is highly appreciated, and we are very thankful to those who co-operate with us in rehabilitating our inmates.—*Prison Superintendent.*

Silent-70 receives many letters like this showing that its ministry is really worth while. This department sends Unity literature free of charge to institutions of all kinds in all parts of the world, and it is grateful to everyone who sends a love offering to help with this work.

Unity's Work for the Blind

One of the most interesting branches of the Unity work is that which is carried on for the blind students. It was started twenty-five years ago with the publication of *Lessons in Truth* and *Finding the Christ* in Braille, Grade 1½. About five years ago it seemed that there was a need for a periodical for these students and the publication of *Daily Word* in Braille was commenced.

Now *Wee Wisdom* is published for blind boys and girls. Subscriptions for *Daily Word* or *Wee Wisdom* are sent free to anyone who wishes to receive these magazines and can read Braille, Grade 1½. This work is supported by loving friends who like to give thanks for their own sight in this way.

A Chain of Blessings

Inclosed find my order for three subscriptions for *Unity* magazine for friends. I wonder if anyone else has derived as much pleasure from this kind of giving as I have! I count over the few I have been able to help and the number they in turn have helped, and it really astonishes me.—*E. R. T., St. Louis, Mo.*

Friends who are blessed and helped through a gift of Truth literature always like to give the same blessing to others. That is why the Help-One-A-Month Club was organized many years ago and why many students find it a happy way of sharing Truth. The only requirement for membership in this club is that each month you send one subscription for a Unity magazine to someone.

If you should like to become a member why not let *Unity* magazine be your first gift subscription? Direct your letter to the Help-One-A-Month Club, 917 Tracy Avenue, Kansas City, Mo.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishing of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ALABAMA

Birmingham—Harriet Price (LT) Unity, Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 117 E 15

ARIZONA

Globe—Sarah Lightle (LT) Unity, 117 E Oak

CALIFORNIA

Alameda—Alice Hopkins, Unity, 1300 Grand

Alhambra—Gertrude Hall (LT) Unity, 100 N Garfield

Bakersfield—Della Shutts (LT) Unity, Southern hotel

Berkeley—Susanna Scott (LT) Unity, Club House, 2401 Dwight way

Beverly Hills—Ruth Rae, Unity, 242½ S Beverly

Compton—May Butterworth (LT) Unity, 210 S Chester

Gardena—May Butterworth (LT) Unity, 1052 W Gardena blvd

Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Gladys Adams, 724 South st (mailing add)

Hollywood—Rose Schneider (LT) Unity, 1162 N St Andrews

Inglewood—Maude Elizabeth Galpin, Unity, 108 Queen and La Brea

Ione—Hazel Merriweather, Unity cen

Long Beach—Louise Newman, Unity soc, 432 Locust

Los Angeles—Ernest C. Wilson, Norma Knight Jones (LT) Christ Church, Unity, 5225 Wilshire blvd; Nina Fisher (LT) Unity, 2801 S Rimpau; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 815 S Hill

Monrovia—Arthur Dudley Hall, Unity cen, 120 May

Oakland—Rose Emery, Unity cen, Ebell Club bldg; Alma Morse, Unity, Masonic Temple, 1433 Madison

Pasadena—Lily Stack, Unity, 699 E Walnut

Reseda—Nannie Highnote, Unity, 18636 Ingomar

Riverside—Katharine Sweaney (LT) Unity, 4044 Eighth

Sacramento—Naomi Anderson, Unity cen, IOOF hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post

Santa Ana—Louise Newman, Unity soc, Commercial bldg

Santa Cruz—Mary Higgins, Society of P C, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity cen, 528 Arizona

Stockton—Harriet Batson, Unity, 822 N Center

Taft—Della Shutts (LT) Taft Unity, Fox hotel

Van Nuys—Mary Hider, Unity, 14416 Victory blvd

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity cen, DeGraff bldg

Denver—Ethel Burkle, Unity Temple of P C, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LT) Unity, 1151 Chapel

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith (LT) Unity, YWCA

Ft Lauderdale—Margarete Suck (LT) Unity, 85 W 9

Jacksonville—Henrietta Miscally, Unity, 725 Hogan

Lakeland—Ida Decker, Unity, New Florida hotel

Miami—May Cornell Stoiber, Unity, 128 SE 3; Lillie Saunders (LT) Unity (col) 1952 NW 2

Orlando—Carolyn Parsons, Unity, 409 S Orange

St Petersburg—J. W. Young, Unity, 646 5 ave S

Tampa—Ocoa Moore and Louise Ramey, Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) 1st Unity soc, De Soto hotel

Tarpon Springs—Betty Bain (LT) Unity class

GEORGIA

Atlanta—Mary West Fullenlove, Unity, Georgian Terrace hotel

HAWAII

Honolulu—Marie Handly, Unity, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Cleo Lee (LT) Gertrude McFarland (LT) Unity, Pinney bldg

Mt Home—Christopher Scott, Unity library

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City library

Chicago—W. I. and Anna Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, Garrick Theater bldg; Edith Reynolds (LT) Unity Cen, 116 S Michigan; Margaret Halsey (col) (LT) Unity Truth cen, 104 E 51

Moline—Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study cl, 218 Dechman; Mabel Daughtry, Unity cl, 117 N Park pl

Rockford—Bonnie Brown, Unity, Empire bldg; Mae Lundahl, Unity Study cen, Mead bldg

Springfield—Mary Meek (LT) Unity, 509 S 6

INDIANA

Ft Wayne—Frederick E. Andrews, Edna Andrews (LT), Unity, Wayne hotel

Indianapolis—Murrel C. Powell, Unity, 1514 Park

Kokomo—Lydia Simpson (LT) Unity Study cl, 523 S Washington

IOWA

Cedar Rapids—Unity cen, 1015 2 Ave SE

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity cen, Insurance Exchange bldg

KANSAS

Lawrence—Nettie Wyatt (LT) Unity, 412 W 9

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Carl Moran (LT) Unity, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LT) Unity cl, 1209 Russell

Louisville—Maebel Carrell, Cecilia Cardwell, Ruth Gilpin (LT) Unity, 1322 S 4; Julie Lilly (LT) 2900 Bardstorm rd (mailing add); Theresa Rehm, 2111 Eastern Pkwy

LOUISIANA

New Orleans—Elois Echlin, Rhoda Belknap (LT) 823 Perdido; Lillian White (LT) Alida Warren (LT) Unity, 604 Canal

MAINE

Portland—Omer Hodgman (LT) Unity, 562 Congress

MARYLAND

Baltimore—E. Roy Feldt, Unity, Emerson hotel

MASSACHUSETTS

Boston—John Baughman (LT) Boston Unity Center, 25 Huntington

Cambridge—Edna Titus (LT) Cambridge Unity, 881 Massachusetts

MICHIGAN

Bay City—Edmund Risk (LT) Unity, Masonic Temple

Detroit—Irwin Gregg, LuDora BeVier (LT) Martha Fishburn (LT) Max Flickinger (LT) Besse Otto (LT) Virginia Shipley (LT) Walfred Taurainen (LT) Unity, Maccabees bldg; Otto Fishburn (LT) Unity, 13115 E Jefferson

Flint—Edmund Risk (LT) Unity, Milner hotel

Grand Rapids—Ida Bailey, Unity, 61 Sheldon

Kalamazoo—Amy Moffett, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Assoc, Olds hotel; Roxie Miller (LT) 1600 Forbes (mailing add)

Royal Oak—Maud McCulloch (LT) Unity cen, 101 S Troy

Saginaw—Edmund Risk (LT) Unity, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, Nellie Hohenwald (LT) Unity cen, 15 N 8

St Paul—Hazel Risk (LT) Unity, Midland bldg

MISSOURI

Kansas City—Louis E. and Ethel Meyer, Unity soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, S S Unity cen, Jewell bldg; Mercedes Fossler, (LT) 3540 Paseo (mailing add)

Lee's Summit—Nora Lee Stevenson (LT) Unity Farm Cen, Unity Farm

Springfield—Marian Hoagland, Unity, Hawver bldg

St Joseph—Ralph O'Day (LT) Unity, 12 & Felix

St Louis—Elsie Abbott, Mabel H. Kaye (LT) Unity Soc, 320 N Grand; Fred and Hilda Eilers, S S Unity soc, 6100 S Grand; Florence K. Brummer (LT) Unity assb, 5440 Neosho

MONTANA

Billings—Mary Wessel, Ella Johnston (LT) Unity, New Grand hotel

Bozeman—Mary Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, YMCA

Great Falls—Vivian Huhn, Unity, Dunn blk

Livingston—Mary Wessel, Unity, BPOE hall

NEBRASKA

Lincoln—Iva Woods (LT) 2039 S 17 (mailing add); Unity Center, Peterson bldg

Omaha—Unity Center, Electric bldg

NEW JERSEY

Cranford—Edith Berry, Unity, Hampton hall

Montclair—Gladys Stevenson (LT) Unity soc, 11A Midland

Newark—Edith Berry, Unity, Berwick hotel

Plainfield—Florence Hutton, Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LT) Unity, Franciscan hotel

Raton—Carrie Schleifer (LT) Unity, 323 S 4

NEW YORK

Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) Unity, 3 Albee sq

Buffalo—Mabel Schopf, Unity Center, 414 Delaware

Chautauqua—Ella Richards, Unity Classes, 49 Scott

Elmira—Elise Rosenburg (LT) Unity, Mark Twain hotel

Flushing—Renee Klaus (LT) Unity cen, 135-42 40 rd

New York—Georgiana Tree West, Marion Rodgers (LT) Josephine Siemon (LT) Unity, (entrance) 1 W 47; Laura Hyer, Unity, Wellington hotel; Richard Lynch, 180 Central Park S (mailing add); Crichton Boatwright (LT) Unity, 500 5 ave; Nana Sutton (col) (LT) Unity, 2 W 130; Sharlee Thompson (LT), 143 E 39 (mailing add)

Rochester—Raymond Barker, Unity, 29 Gibbs; Hobart and Ruth Gillespie (LT) Unity temple, Taylor bldg

Syracuse—Raymond Barker, Unity, Onondaga hotel

White Plains—Octavie Martial (LT) Unity, 105 Court st

OHIO

Akron—Jessie Maloney, Unity, 34 High

Avon Lake—Margaret Jones (LT) Unity, Congregational Church

Canton—Jessie Maloney, Unity, 203 6 st N W

Cincinnati—Margaret Norwood, Millie Leslie (LT) Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison

Cleveland—Earl B. Anthony, Unity, Hotel Cleveland

Columbus—John Coulson, Ethel Lieberman (LT) Unity, Hotel Virginia

Dayton—Ethel Crouch, Unity, 611 Canby bldg, 137 S Main

Hamilton—Louise Tahse, Unity, 117 Ross

Lima—Lillian Matthews (LT) Unity, 505 Farrot bldg

Marion—Fannye Treaster (LT) Unity cl, Harding hotel

Springfield—Fannye Treaster (LT) Unity, Arcade hotel

Toledo—Beatrice Whipps (LT) Unity, Richardson bldg

Warren—Everett St. John (LT) Unity, 2d Natl Bank bldg

Wellington—Margaret Jones (LT) Unity, 419 Courtland

Youngstown—Everett St. John (LT) Unity cl, YMCA

Zanesville—Fannye Treaster (LT) Unity cl, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, Unity, Masonic bldg

OREGON

Portland—Marion Lance, Unity, 811 NW 20

Baker—Christopher Scott, Unity, Baker hotel

La Grande—Christopher Scott, Unity, Sacajawea hotel

Medford—Marion Clifton (LT) Unity cl, Medford Center bldg

PENNSYLVANIA

Philadelphia—Margaret Ann Feldt, Unity assb, St James hotel

Pittsburgh—Martha Anthony, Unity, 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca

Nashville—Mary Elizabeth Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LT) Unity, 1500 Jackson

Dallas—Minerva Hursey, Unity, Allen bldg

El Paso—Bertha Forbes, Unity, 305 E Franklin, Gardner hotel

Houston—Lilian Brass, Unity, Milam bldg; Corine Smith (LT) Unity cl (col), 504 Louisiana

San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Ellensburg—Christopher Scott, Unity, Ellensburg hotel

Kennewick—Christopher Scott, Unity, Masonic temple

Seattle—Paul Rigby, Unity soc, 1905½ 3; Estelle Key, 2120 California (mailing add)

Wenatchee—Christopher Scott, Unity, Cascadian hotel

Yakima—Christopher Scott, Unity, 109 S 4; Beulah Ivon Scott, Unity, 109 S 4

WISCONSIN

Beloit—Bonnie Brown, Unity, 1347 White

Milwaukee—Elmer Gifford (LT) Unity cen, 301 Bankers bldg

CANADA

Calgary—Nora Elliott, Unity, 221A 8 ave W

Edmonton—Nora Elliott, Unity, 304 Empire blk

Regina—Maidie Van Etten (LT), Regina Truth cen (Unity), 404 Drake hotel

Toronto—Herbert J. Hunt (LT) Unity, 2249 Yonge

Winnipeg—Edna Bowyer, Russell Kemp (LT) Unity, Donalda blk

ENGLAND

Liverpool—Dora Johnson, Soc of P C, St Luke's Chambers, Bold pl

London—Parker Drake (LT) British Unity, 78 St John's st E C 1; Ruth Hacking (LT) Unity soc, 2 Earls Court Gardens S W 5

Wirral—Dora Johnson, Unity, "Glendor" Mount Road Upton

The Truth Way of Giving

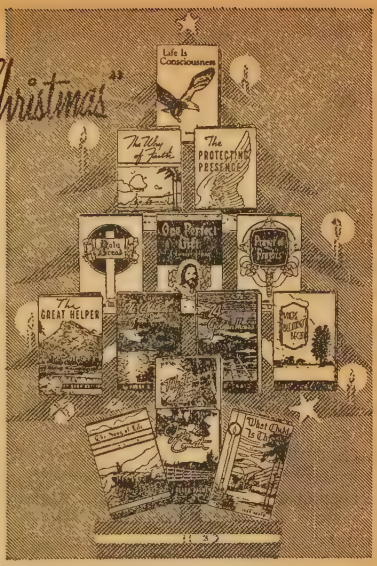
THE Wise Men brought their most precious gifts to the baby Jesus, but in themselves these gifts were only symbols of the love and devotion of the ones who gave them. So it is with the gifts we give at Christmas. They are symbols or tokens representing the love and devotion in our hearts for our friends and dear ones, and they are appreciated in the measure that they express this love.

That is why so many people are sending Truth literature at Christmas time to those they love. They know there is nothing more expressive of their desire to help and bless their friends than a gift of Truth, for it is the "pearl of great price" that will purchase freedom from limitation and bondage.

Giving, like living, is an art, and it takes a wise and understanding person to give richly, no matter what his material circumstances may be. A gift of Truth is a rich gift and one that is truly blessed, not only by the one who gives but by everyone at Unity School who handles the order from the time it is received until it is mailed.

It is truly more blessed to give than to receive when you follow the Truth way of giving, for your own life is blessed and made whole and beautiful as you bless and help others.

These Greeting Booklets do more than say "Merry Christmas"



When you send one of these booklets to a friend you combine an attractive Christmas greeting with a bit of inspiration that will keep your friend thinking of you long after the holiday season has passed. Among these fourteen booklets you are sure to find just the right ones for all your friends.

Holy Bread—A true story of a gift made in Christ's name.

Joy Cometh—An eyewitness tells of a miraculous healing.

Life Is Consciousness (1940)—Shows how Truth can change your life.

One Perfect Gift—The dramatization of a familiar Bible story.

Prayer of Prayers (1940)—An inspiring interpretation of the Lord's Prayer.

The Challenge of the Dawn—Each day is an opportunity to make a new start.

The Great Helper—How to surrender one's problems to God.

The Protecting Presence—A message based on the 91st Psalm.

The Song of Life—The 23d Psalm adapted to everyday living.

The Turning Point—A story that shows how prayer can change conditions.

Twenty-Four Golden Hours—A discontented girl finds the secret of happiness.

The Way of Faith—The true story of an aged woman who trusted God and found work.

What Child Is This?—A Christmas story of love and forgiveness.

Where Blessings Begin—A discouraged woman learns to count her blessings.

These booklets have colorful stiff covers, and with each comes a mailing envelope with a Christmas design. Only one cent postage is required. Order your booklets now so that you will have time to mail them to your friends. They are 10 cents each or **12 FOR $1**

A Gift that Never Grows Old

Your friends will treasure a Truth book because new ideas are discovered each time it is picked up and read. Choose one that will bless each of your friends.

ALL THINGS MADE NEW by Frances W. Foulks. A book of inspiring meditations.

BEGINNING AGAIN by Frank B. Whitney. Helps you make a new start in life.

CHRIST ENTHRONED IN MAN by Cora Fillmore. A discussion of man's God-given faculties. Companion book to *The Twelve Powers of Man.*

CHRISTIAN HEALING by Charles Fillmore. Unity's advanced textbook.

GOD A PRESENT HELP by H. Emilie Cady. The way to the more abundant life.

GOD IS THE ANSWER by Dana Gatlin. Shows that God is the answer to every situation.

HAVE WE LIVED BEFORE? by Ernest C. Wilson. Explains reincarnation.

HOW I USED TRUTH by H. Emilie Cady. True experiences in the author's life.

JESUS CHRIST HEALS by Charles Fillmore. The fundamentals of healing by faith.

LESSONS IN TRUTH by H. Emilie Cady. Unity's textbook for beginners.

LETTERS OF MYRTLE FILLMORE. Truth answers to problems as given by Myrtle Fillmore.

LOVINGLY IN THE HANDS OF THE FATHER by Evelyn Whitell. True stories of demonstrations.

MASTER CLASS LESSONS by Ernest C. Wilson. Gives the Master's way of life.

MIGHTIER THAN CIRCUMSTANCE by Frank B. Whitney. Helps in overcoming unhappy circumstances.

MYSTERIES OF GENESIS by Charles Fillmore. A metaphysical interpretation of the Book of Genesis.

NEW WAYS TO SOLVE OLD PROBLEMS by Lowell Fillmore. Help in solving everyday problems.

PROSPERITY by Charles Fillmore. Prosperity and how to attain it.

TALKS ON TRUTH by Charles Fillmore. Christianity from a metaphysical viewpoint.

THE SUNLIT WAY by Ernest C. Wilson. Shows how to make of life a glorious experience.

THE TWELVE POWERS OF MAN by Charles Fillmore. How to discover and use the divine faculties.

TRUTH IDEAS OF AN M. D. by Dr. C. O. Southard. A practicing physician gives his ideas on healing.

USABLE TRUTH by Richard Lynch. Practical Truth ideas and their use.

WHAT ARE YOU? by Imelda Octavia Shanklin. Explains your relationship to God and the universe.

WORKING WITH GOD by Gardner Hunting. How to work with the law of good.

YOU AND YOUR CHILD by Zelia M. Walters. Helps parents to use Truth.

YOU CAN BE HEALED by Clara Palmer. Explains the principles by which health is established.

If you wish, your gift will be mailed direct to your friends and a lovely gift announcement will be inclosed. These books are $1 in the cloth binding, and you may order any . . . . . **6 for $5**

New Gift Book for
Boys and Girls

Jet's Adventures—This is a thrilling story of pioneer days when families journeyed together in covered wagons across prairies and mountains to find new homes. How twelve-year-old Jet Stockwell reacted to his experiences on the frontier makes one of the most interesting stories imaginable. Best of all it is based so definitely on the Unity teachings that it is of real value to every boy and girl. This clothbound book of nineteen chapters will make a delightful gift for Christmas. It is priced at $1.

Other children's books that make nice gifts for children are Story Friends and How Jimmy Came Through. They are priced at 50 cents each.

★

GIVE *Wee Wisdom*
AND MAKE A CHILD HAPPY

If you want to make sure of pleasing any child of five to thirteen, send him *Wee Wisdom* for Christmas. *Wee Wisdom* is a colorful magazine just filled with things that boys and girls enjoy. Better still, it shows them how to use the principles of Truth. It is $1 a year, but you can include it with any of the magazines listed below at a saving:

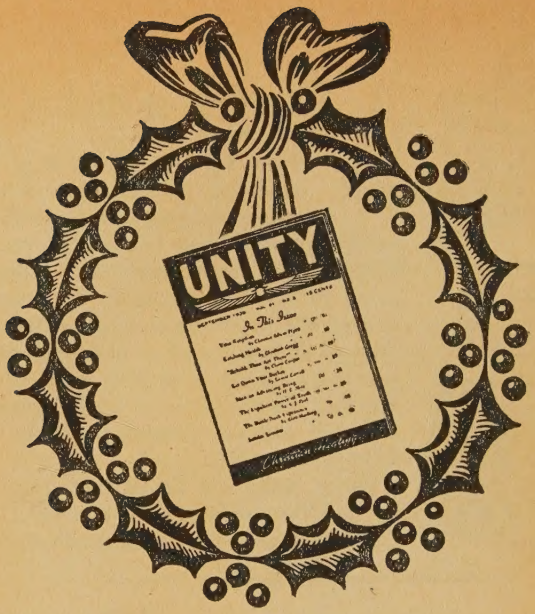
WEE WISDOM	with Reader's Digest	$3.50
	with Boys' Life	2.00
	with Etude	3.10
	with American Girl	2.00
	with Popular Mechanics	3.15
	with Parents' Magazine	2.40
	with Nature Magazine	3.50
	with American and Woman's Home Companion	4.00

(These two to same address)

These prices are good only in the United States.

The magazine combinations listed above are cash offers only and cannot be ordered on the Prosperity Bank plan. Send your orders direct to

UNITY SCHOOL OF CHRISTIANITY, 917 TRACY, KANSAS CITY, MO.



Give a Year of Rich Ideas

UNITY magazine will bring your friends a wealth of rich ideas in the 1,200 pages of practical metaphysics making up the twelve-month subscription.

The articles by Charles Fillmore and other outstanding metaphysicians, Helps from Silent Unity, testimonials of healing and prosperity, and the Unity interpretation of the International Bible lessons furnish food for thought for the person who is seeking a deeper understanding.

If UNITY magazine is bringing you blessings you will want to give it to your friends this Christmas. The value of this gift cannot be measured by the subscription price of $1, but this price makes it possible for you to remember many of your friends with a rich yearlong gift. An attractive folder will announce your gift.

UNITY SCHOOL OF CHRISTIANITY. 917 TRACY AVENUE, KANSAS CITY, MISSOURI

Choose a Gift That Will "Give" All Year

When you give your friends a subscription for a Unity magazine, you are giving them a year of inspiration and helpfulness. There is a suitable one for each of your friends, old or young, beginning or advanced Truth student. Besides UNITY which is described on the preceding page there are these magazines from which to choose:

WEEKLY UNITY
For Beginning Students

An 8-page paper filled with practical Truth ideas. The message of this periodical is so understandable that it appeals to every person whether he has ever read Truth literature or not, yet is profound enough to interest anyone. Usable every day in the week.

DAILY WORD
For Those Who Want a Daily Guide

A pocket-sized publication with an affirmation and a page lesson for each day of the month. This daily guide will help your friends to build a Truth consciousness. Short, pungent articles and inspirational poems add to the helpfulness of DAILY WORD.

GOOD BUSINESS
For Business People

Gives true accounts of the way Truth principles are being used in business from the standpoint of employer and employee. A department where actual business questions are answered is a popular feature.

PROGRESS
For Young People

Lovely illustrations, true stories, inspirational articles and poems make PROGRESS a gift you will be proud to send to any of your friends who want to keep a young, zestful outlook on life.

WEE WISDOM
For Boys and Girls

WEE WISDOM is a 36-page magazine crammed with things children of five to thirteen enjoy. Stories about real boys and girls, poems, colorful illustrations, stamp page, Writers' Guild page, and other features make each issue a delight. WEE WISDOM stories build character.

EACH SUBSCRIPTION, $1 A YEAR.

A lovely gift announcement will be sent with each gift.
Mail your orders today.

Gifts

Ewell Lancaster

They brought their gifts to please a baby King:
Their fragrant incense and their glittering gold.
What gifts can I put in His hands today
For Him to love and hold?
What can I offer from my heart's full cup
To please a Christ grown up?

What can I give Thee, Master? And I hear
His voice in answer: "Inasmuch as ye
Have done *it* unto one of the least of these . . .
Ye have done *it* unto me."
Each thought for others, each small kindness shown—
He claims them for His own.

They are such selfless gifts He asks of me:
The little common deeds of everyday:
Small services my hands can find to do,
The words my tongue can say.
Strange gifts, it seems, to lay before a King,
Yet all He bids me bring.